Sri Bhakti Raksaka Bhajana Madhuri

By Srila Bhakti Nandan Swami

A Glimpse into the Heart of Srila Guru Maharaja

(The conclusion of Srila Sridhar Deva Goswami Maharaja's bhajan in the form of devotional songs in his last days).

Pranama-Mantra

tunga-nitya-siddha-krsna-bhava-bhakti-raksakam
sridharam subhakti-sindhu suddha-bhakta-vanditam
krsna-radhika-sukhabdhi-gaura-bhakti-sundaram
sridharam bhajami bhakti-raksakam cira-prabhum

With his heart filled with ecstatic love of Gaura he is the magnificent ocean of sweet devotion to Sri Radhika and Krsna. Pure devotees fondly glorify him as the caretaker and guardian of devotion. I perpetually worship him my beloved divine master Srimad Bhakti Raksaka Sridhara Deva Goswami with all devotion.

sri-sarasvati-priyesta-sevanam suvigraham
sri-svarupa-raya-rupa-raga-rasmi-sundaram
radhika-sudivya-bhava-ranjitam priyam vadhum
sridharam bhajami bhakti-raksakam cira-prabhum

He is the embodiment of confidential service to Srila Saraswati Thakur and is decorated with the radiance of raga-bhakti emanating from his guru-varga headed by Sri Svarupa Damodara, Raya Ramananda and Srila Rupa Goswami. In his siddha-rupa he is a damsel of Vraja imbued with super excellent devotion to Sri Radhika. I perpetually worship him my beloved divine master Srimad Bhakti Raksaka Sridhara Deva Goswami with all devotion.

SRI SRI GURU GAURANGA GANDHARVA GOVINDASUNDARA JIU PADA PADMANAM JAYASTU

Dedication

This book is dedicated to all the loving followers of Srila Guru Maharaja and all other devotees who are deeply fond of honoring and appreciating a pure vaisnava.

Preface

The inner subjective world of divine realization is infinitely charming and attractive. It is most illuminating and beautifully mysterious. It is full of eternal truth, auspiciousness and ecstasy, and its nature is oneness in diversity and diversity in oneness.

Being a member of this transcendental world, a pure devotee has different wonderful experiences in relation to the Lord of that world, who is His worshipable beloved the Personality of Godhead, Krsna. These experiences reveal the nectarean relationship between the Lord and His devotee which sometimes manifests in the sheer delight of union, the sweet sadness of separation and other variegated devotional mellows. A pure devotee adores these invaluable experiences with all his heart. Here then, is a glimpse of such

moments from the life of a devoted servitor of the Supreme Lord, Srimad Bhakti Raksaka Sridhara Dev Goswami Maharaja.

Introduction

One day in the year 1996 while working on Srila Guru Maharaja's biography I was listening to some of the beautiful verses spontaneously recited by him in devotional absorption during the last year of his life. The vivid memory of his priceless association during those special moments once again deeply touched my heart with unforgettable sweetness and charm.

The divine essence of these sacred verses as tasted by Srila Guru Maharaja is known by all pure devotees throughout the ages and remains eternally ever available in this world as the summum bonum of life. Despite my own inadequate qualification to properly deal with such exalted subject matter I felt a special inspiration to somehow share this treasure with his devotees.

This book contains some of the devotional bhajans and selected verses uttered by Srila Guru Maharaja as he was absorbed in his personal devotional mood. He relished these verses mostly in a secluded way with tears of deep emotion as he became imbued with their bhava throughout his existence.

During 1987-88 it became apparent that Srila Guru Maharaja considered his spiritual task accomplished and was preparing to withdraw his manifest presence from this earthly plane and unite with the Divine Couple in Their nitya lila. He was most eagerly looking forward to this with divine home sickness, therefore the feelings of his utterances are imbued with the transcendental sweet pain of separation, mystic loneliness, humility and hankering for perfection.

These songs were mostly recorded during twilight or dark evenings. He used to sit on his simple easy chair on the southern verandah or on the bed outside his room facing the east. At other times he would sit on the roof of the natya mandir before his Lords temple which was often mystically illuminated by the moon and stars in the sky. He would experience the beautiful breeze from mother Ganga blowing through the flowers and trees of Sri Caitanya Saraswata Math which

would cool and soothe him at these moments.

His recitations are all basically of a personal subjective nature like talking or singing to himself. He was not doing it to be listened to by others but only to relate to his beloved Lord with intimate internal absorption. Therefore many of these recitations are not clearly pronounced but are mumbled or uttered for his own hearing as he tasted their deep esoteric moods of ecstasy, actually entering into them from the mahabhagavat platform. Such moods of an uttama adhikari are fathomless and mysterious and are not always easily comprehended. But to have some glimpse into them is certainly a great fortune in life.

Following the principle that sometimes one may exceptionally steal the grace of Sri Gurudev this humble servitor could not check himself from stealing these memories of Srila Guru Maharaja, who was often not even aware that I was recording him. It appeared that Srila Guru Maharaja was receiving divine grace descending upon him and that potency of devotion permeated the entire atmosphere around him. Therefore I was inspired to save some of those special moments of his divine experience for the devotees who have deep love for him and can truly taste and adore such valuable wealth in their heart.

Although Srila Guru Maharaja recited these verses spontaneously without following any apparent order, for the sake of clearer understanding of the readers, the flow of his devotional moods have been presented here as far as possible according to tattva. They begin with describing Srila Guru Maharaja's relationship with Sri Nityananda Prabhu the representation of Supreme Guru-tattva and the all merciful premavatara Sri Caitanya Mahaprabhu, progressing to his love and appreciation of Sri Nama Prabhu the Divine Holy Name. The following chapter addresses Srila Guru Maharaja's devotion to the Personality of Godhead Sri Krsna and His beautiful attributes, progressing to the description of Sri Radhika the all encompassing divine mistress of his life. The final chapter concludes with Srila Guru Maharaja's manjari sadhana, praying to the lotus feet of the divine damsels of Vraja, to attain Sri Radha dasyam the ultimate goal of his life under the shelter of Sri Rupa manjari.

There are many other verses recited by Srila Guru Maharaja that could not be recorded because of his uncaculative, sudden, spontaneous nature and also out of respect for his secluded personal mood. Where it seemed necessary the texts of songs not recorded are included to help create a deeper import into his mood.

The explanations and elaborations of the songs and verses throughout this book are based on tapes and Srila Guru Maharaja's personal instruction to me. Offering respectful obeisances to the holy lotus feet of Srila Guru Maharaja, this humble servitor prays for his divine grace which can bring a wonderful transcendental fortune to one's life.

It is our sincere wish that the readers of this collection of memories of Srila Guru Maharaja will receive his merciful benediction in their lives and attain a glimpse into the bhajan of an exalted devotee.

Acknowledgements

Translations by His Divine Grace Srila Bhaktisiddhanta Saraswati Prabhupada are marked with one asterisk.

Translations by His Divine Grace Srila A.C. Bhaktivedanta Swami Prabhupada are marked with two asterisks.

Chapter 1: Nityananda Tattva

Sri Nityananda Prabhu was a great and favorite source of inspiration in the life of Srila Guru Maharaja, whom he adored as an exalted avadhuta absorbed in the esoteric mellows of devotion. He accepted Him as the personified love of Sriman Mahaprabhu and the non different manifestation of Baladeva Prabhu who in madhurya rasa appears in Srimati Radharani's camp of intimate associates as Ananga manjarione of the topmost servitors of the Divine Couple.

As the special expansion of the supreme guru tattva, Nityananda Prabhu ever remained as an inseparable part of Srila Guru Maharaja's bhajan life. Nityananda Prabhu's affection as the most magnanimous distributor of Gaura prema, regardless of caste or creed, as well as His ecstatic upsurge of divine love for both Sriman Mahaprabhu and The Divine Couple deeply attracted Srila Guru Maharaja's heart. In his last days Srila Guru Maharaja loved to deeply utter, "dayal Nitai! dayal Nitai!," with great devotional conviction and tearful eyes. He prayed for the grace of Nityananda prabhu with so much heartfelt absorption that his devotees and admirers took this as a new holy mantra in their lives.

Remembering the grace of Nityananda Prabhu, Srila Guru Maharaja would often relish with appreciation, the moods of his guru-varga and other mahajana padavali such as Nitai guna mani amar, Nitai jivan amar, Sri Nityanandastakam and others. Explaining some of his favorite verses and songs, he described Nityananda Prabhu's great compassion and prideless approach for blessing everyone with the ambrosial gift of Gaura prema, unifying in His character the extraordinary nobility and humility that fully embody Sriman Mahaprabhu's principle of trnad-api sunicena.

bhaja gauranga kaha gauranga laha gaurangera nama
ye jana gauranga bhaje sei haya amar prana re

Sriman Nityananda Prabhu mercifully calls out:" "Please always worship Gauranga speak about Him and take His Holy Name with all devotion. One who adores my beloved master Gauranga is dear to me as my own life"

Unknown

yena bhaje tare bale dante tana dhari
amare kiniya laha bala gaura-hari
eta bali nityananda bhume gadi yaya
sonara parvata yena dhulaya lotaya

The compassionate Nityananda Prabhu most humbly approached those who did not feel any loving appreciation for Sri Gauranga due to their false pride and hard heartedness.Not to hurt their pride, He took a few blades of grass between his teeth as a token of humility and appealed to them saying" O dear friend try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take my advice and act accordingly then you can own me forever." Imploring in such a way Sri Nityananda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to role on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityananda. They marveled at how their divine guru-tattva, could sacrifice His exalted position and honor and come down to the dust of the earth with such compassionate humility."
Locan das Thakur

preme matta nityananda kapa-avatara
uttama adhama kichu na kare vicara
ye age padaye tare karaye nistara
ataeva nistarila mo-hena duracara
(ataeva mo adhame karilena para)

"Lord Nityananda, who is always intoxicated by divine love, is the great savior of destitute jivas and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low or qualified and unqualified. He simply delivers, from material existence, anyone who comes

before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."
(Krsna das Kaviraja C.C.adi 5.208 - 209)

nitai-pada-kamala koti-candra-susitala
ye chayaya jagata judaya
hena nitai vine bhai radha-krsna paite nai
dadha kari' dhara nitair paya

se samandha nahi yara batha janma gela tara
sei pasu bada duracara
nitai na balila mukhe majila samsara-sukhe
vidya-kule ki karibe tara

ahankare matta haiya nitai-pada pasariya
asatyere satya kari mani
nitaiyera karuna habe raje radha-krsna pabe
dhara nitai-carana du'khani

nitaiyer-carana satya tanhara sevaka nitya
nitai-pada sada kara asa
narottama bada dukhi nitai more kara sukhi
rakha ranga-caranera pasa

"The lotus feet of Prabhu Nityananda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityananda it is very difficult to attain divine loving service to Sri Radha and Krsna in the groves of Vrndavan. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarean goal.

A person who has not strived to receive any blessed connection with Nityananda Prabhu or His invaluable wealth, which is ecstatic love of Godhead, becomes materially entangled and his intelligence is misused for animal propensities. Compared to the higher life of divine taste such a life is considered wasted.

Those who do not know the great fortune of taking the name of Nityananda as well as those who deliberately ignore Him become more and more intoxicated and addicted to mundane happiness.

Without a connection to the eternal blissful nature of Nityananda Prabhu what real protection can the satisfaction of mundane education or boast of heritage give in this insecure mortal world?

Being maddened and bewildered by false pride such persons forget their eternal relationship with Nityananda and do not attain the great solace of His lotus feet and thus accept illusion as reality.

My friends, if Nityananda Prabhu gives you mercy, only then you can attain the service of Radha Krsna, the Divine Coupe of Vraja, therefore firmly embrace His lotus feet and beg Him for it.

Please know that the shelter of the lotus feet of Prabhu Nityananda are eternally true and the giver of transcendental fulfillment. One who engages in the loving service of Nityananda with perfection is understood to have attained that plane of eternal truth and fulfillment. Therefore always pray and hope for the shelter of Sri Nityananda Prabhu's lotus feet. Narottama, says " O merciful Prabhu Nitai, I find myself very unsatisfied because I have an endless hankering for more of the taste of your nectarean grace. So please satisfy this need of mine and make me very happy by keeping me close to Your lotus feet, ever smeared with the hue of divine ecstasy."
Narottama das Thakur (Prarthana)

Srila Guru Maharaja entered deeply into the realization of the beautiful attributes and distinct characteristics of the personality of Sri Nityananda Prabhu. Being so captivated by Nityananda avadhuta's exalted devotion, Srila Guru Maharaja saw Him as an intimate devotee and non different self of Sriman Mahaprabhu and the Divine Couple. Feeling special inspiration, Srila Guru Maharaja composed a beautiful stotram known as Nityananda dvadasakam. These are the concluding words of his deep prayer of supplication to the lotus feet of Nityananda Prabhu

sri-radha krsna-lila rasa-madhura-sudhasvada-suddhaika-murtau
gaure sraddham dadham bho prabhu-parikara-samrat prayacchadhame'smin
ullanghyanghrim hi yasyakhila-bhajana-katha svapnavac caiva mithya

sri-nityananda-candram patita-saranadam gauradam tam bhaje'ham

"O Nityananda Prabhu, emperor amidst the dear associates of Sriman Mahaprabhu. Please bless this fallen soul with resolute faith and devotion to Sri Gauranga. Lord Gauranga's personality exclusively embodies the sweet nectar relished deep within the devotional mellows of Sri Sri Radha-Krsna's pastimes. If your lotus feet are deliberately overlooked, then all so called devotional prayers and worship of Gauranga and the Divine Couple become false like a dream but anyone who is devoted to Your holy feet can eventually attain all divine success. I worship you O Nityananda Prabhu, Your mercy is my great hope. Please embrace me in the shelter of Your lotus feet and engage me in the service of Sri Gauranga."

Chapter 2: Gaura Tattva

Sri Gauranga, the embodiment of divine ecstatic love of Krsna, became the ideal and most beloved worshipable object of Srila Guru Maharaja's bhajana life. In his early adult life Srila Guru Maharaj received some special impetus from the divine plane of his inner world to discover more about the Supreme absolute truth and could not but respond to it with all his heart. He began intensely seeking that higher connection with great eagerness, accepting it as the utmost necessity of his life. During that time he discovered Sri Gauranga and His unparalleled gift of Krsna prema and realized it was everything he had been searching for. The more deeply he entered into the domain of Gaura tattva the more he felt intense love and devotion for this most magnanimous premavatara, the incarnation of ecstatic divine love. Like other pure devotees, he accepted full shelter of Gauranga, recognizing Him as non different from Sri Radha Krsna, the supreme divine truth of all blissful perfection. The cherished, intimate, association of his gurudeva Srila Saraswati Thakur further promoted his devotion and appreciation of Mahaprabhu. Srila Guru Maharaja felt special gratitude towards him and other stalwart Gaura bhaktas who glorified Sri Gauranga through their heartfelt songs and compositions. He would remain absorbed in relishing the nectarean moods of such songs as Gora pahun, Gauranga bolite habe, Ha ha mora gaura kisora, Avatara sara, Dhaola nadiya loka, Nirada nayane, Kalau yam vidvamsah, Sadopasyah sriman and Harir drstva gosthe as well as verses such as Anarpita carim cirat, Radha krsna pranaya, Sri radhaya pranaya mahima, Sancarya ramananda, Heloddhulita khedaya and others. Some others are as follows:

e mana gauranga vinu nahi arhena avatara habe ki hayechehena prema paracarsiva virincira vanchita ye dhana jagate phelila dhalikangale paiye khaila naciyebajaiye karatalinaciya gahiya khola karataledhaiya matiya phiretarasa paiye samana kinkarakabata hanila dvaree tina bhuvana anande bharilauthila mangala sorakahe premanande ehena gaurangerati na janmila mora"

O mind please listen. You have nothing else to be attached to except Sri Gauranga. Never in the past nor in the future will there be such a benevolent incarnation who has presented the matchless divine-love-ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by powerful great personalities like Shiva and Virinci (Brahma). By His merciful grant even the most common destitute

persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatalas. Frightened by the power of such holy sankirtana the inauspicious atheists who were slaves to their mortal ego ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existance (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says, " I can never have enough devotion to my beloved Gauranga." Premananda Das"

gaurangera duti pada yara dhana-sampadase jane bhakati-rasa-saragaurangera madhura-lila yara karne pravesilahadaya nirmala bhela taraye gaurangera nama laya tara haya premodayatare muin yai baliharigauranga-gunete jhure nitya-lila tare sphurese jana bhakati-adhikarigaurangera sangi-gane nitya siddha kari manese yaya vrajendra-suta-pasa

sri-gauda-mandala-bhumi yeba jane cintamani
tara haya vraja bhume vasa

gaura-prema-rasarnave se tarange yeba dube
se radha-madhava-antaranga
gahe va vanete thake ha gauranga' bole dake
narottama mage tara sanga

Whoever possesses the great treasure of the lotus feet of Gauranga actually knows the essence of devotional ecstasy. As he hears the nectarean lila of Lord Gauranga he becomes fully purified. He becomes absorbed in Gauranga's Holy Name and divine love ecstasy awakens in his heart. I congratulate him on such valuable success saying, "Bravo! you are credited with excellence". As he cries remembering the qualities and glories of Sri Gauranga, the nitya lila of the Divine Couple is revealed in his heart and he is understood to be a qualified devotee who has attained pure devotional ecstasy.

As he deeply understands and honors the intimate associates of Sri Gauranga as eternally liberated souls he also gradually becomes liberated and ultimately attains the intimate association of the son of Nanda Maharaja. As he feels at heart that the holy land of Sri Gaura mandala is made of touchstone and enters into that consciousness he resides on the transcendental plane of Vraja.

As he dives deep into the infinite ocean of devotional ecstasy of Gaura he becomes an intimate servitor of the Divine Couple Sri Radha Madhava. Whether living in householder life or a life of holy renunciation Narottama das always prays for the blessed association and grace of such pure devotees who are ever engaged in praying to Sri Gauranga the personification of ecstatic love of Krsna, calling out His Holy Name in spontaneous rapture of devotional love.
Narottama Das Thakur (Prathana)

kali-ghora timire garasala jaga jana
dharama karama rahu dura
asadhane cintamani vidhi milaola ani
gora bada dayara thakura

bhaire bhai gora-guna kahane na yaya

kata sata anana kata caturanana
baraniya ora nahi paya
cari-veda sada-darasana kari adhyayana
se yadi gauranga nahi bhaje

batha tara adhyayana nayana bihina jana
darapane andhe kiba kaje
veda vidya dui kichui na janata
se yadi gauranga jane sara

nayanananda bhane sei se sakali jane
sarva-siddhi karatale tara

When the dense nescience of the age of Kali covered the intelligence and consciousness of worldly people their piety and spiritual principles receded far away. Despite this disqualification divine providence brought to them the desire fulfilling gem Cintamani Gaura the lord of all transcendental magnanimity and mercy. My dear brothers the glories of Gaura are unlimited. Even great personalities of versatile intelligence like Lord Brahma cannot find their end. If a person is well read and educated in the knowledge of the four Vedas and six philosophies but cannot appreciate Sri Gauranga then all his education and accumulation of knowledge are simply useless just as a mirror is of no use to

blind man. Nayanananda says a person who has no awareness of the Vedas or higher education but knows in his heart that Gauranga is the divine essence of all truth must be considered truly wise and all success will eventually come to him.
Nayanananda Prabhu

Srila Guru Maharaja profoundly enjoyed the vast beauty of Gaura premasvadana and lilasvadana. Through this deep relish and contemplation in his middle age he composed another of his famous works Prema dhama deva stotram. What follows are some of his personal favorites:

krsna krsna krsna krsna krsna nama-kirtanam
rama-rama-ganaramya-divya-chanda-nartanam
yatra-tatra-krsna-nama-dana-loka-nistaram
prema-dhama-devam eva naumi gaura-sundaram

The Lord traveled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental names of the Supreme Lord singing Krsna Krsna Krsna Krsna Krsna Krsna Krsna he.... as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable ineffable divine exaltation and would sing "Rama Rama" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance or personal qualification He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Krsna's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful divine abode of pure love. (22)

nyasa-panca-varsa-purna-janma-bhumi-darsanam
koti-koti-loka-lubdha-mugdha-dasti-karsanam
koti-kantha-krsna-nama-ghosa-bheditamvaram
prema-dhama-devam eva naumi gaura-sundaram

When he returned to his birthplace Nadia after five long years of sannyasa millions of people rushed to see Him feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness they beheld their Lord who attracted their innermost heart of hearts. Excited by his ecstatic presence

there arose a continuos tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gauranga the peoples voices repeatedly resounded the Holy Names of Krsna. I sing with joy the unending glories of my golden Lord Gaura-sundara the beautiful divine abode of pure love.(34)

arta-bhakta-soka-santi-tapi-papi-pavanam
laksa-koti-loka-sanga-krsna-dhama-dhavanam
rama-keli-sagrajata-rupa-karsanadaram
prema-dhama-devam eva naumi gaura-sundaram

Sri Gauranga deva soothed and pacified His devotees who were heartbroken due to the painful experience of His long separation and forgave many offensive anxiety ridden persons such as Chapala Gopal and others. Overwhelmed with wonderful attraction He joyfully began to run towards Vrndavan the abode of Krsna. An ocean of people followed in His wake up to Ramakeli where he was attracted by his two eternal associates Rupa and his elder brother Sanatan to whom He expressed His deep affection. I sing with joy the unending glories of my golden Lord Gaura-sundara the beautiful divine abode of pure love.(35)

vyaghra-varanaina-vanya-jantu-krsna-gayakam
prema-natya-bhava-matta-jhadakhanda-nayakam
durga-vanya-marga-bhatta-matra-sanga-saukaram
prema-dhama-devam eva naumi gaura-sundaram

Leaving Ramakeli the Lord continued his journey towards Vrndavan. On the way he passed through Jarikhanda forest where he inspired the jungle animals such as tigers, deer, elephants and other forest creatures to sing with Him the Holy Names of Krsna. Intoxicated by the wonderful nectarean experience of association of the Lord the animals began to joyfully dance along with their newly found compassionate master towards whom they were drawn by an irresistible love. While He was madly absorbed in deep devotional ecstasy the Lord easily and happily proceeded down the dense and impenetrable jungle path of Jarikhanda accompanied only by Balabhadra Bhattacarya. I sing with joy the unending glories of my golden Lord Gaura-sundara the beautiful divine abode of pure love.(36)

madhavendra-vipralambha-mathuresta-mananam
prema-dhama-dastakama-purva-kunja-kananam

gokuladi-gostha-gopa-gopika-priyankaram
prema-dhama-devam eva naumi gaura-sundaram

Lord Caitanya relished the mood of intensified love of separation (vipralambha) revealed from the core of heart by Madhavendra Puripad in his composition ayi dina dayadranatha describing Sri Radhika's separation from Her beloved Krsna after He had left for Mathura. Intimately tasting its mood within His heart Sri Gauranga revealed to His devotees that this mood of Srimati Radhika is the zenith point of transcendental devotion. He finally beheld before his eyes Vrndavan the abode of divine love of Krsna and became overwhelmed with the joy of hearts satisfaction. The Lord was delighted to see the beautiful gardens and forest groves that had served as His playground for spiritual pastimes in a previous era. While visiting the twelve forests of Vrndavan such as Gokula Mahavan He displayed various affectionate dealings with the gopis and gopas there. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful divine abode of pure love.(38)

prema-gunjanali-punja-puspa-punja-ranjitam
gita-natya-daksa-paksi-vaksa-laksa-vanditam
go-vasadi-nada-dipta-purva-moda-meduram
prema-dhama-devam eva naumi gaura-sundaram

"While strolling through the forest groves of Vrndavana the beautiful flowers surrounded by bumble bees humming in sweet love drones welcomed and entertained Him. The trees lining the forest groves harmoniously offered their respects to Him in unison with a variety of birds that were expertly dancing and singing in sheer delight. The Lords mind became flooded by loving feelings remembering how the cows, calves and oxen of the holy abode of Vrndavana would affectionately call for Him in a previous era. I sing with joy the unending glories of my golden Lord Gaura-sundara the beautiful divine abode of pure love."(39)

Srila Prabodhananda Saraswati was one of the foremost devotees of Sri Gauranga of all time. His exclusive and limitless devotion to Him has been revealed through his brilliant heart touching compositions that have irresistibly attracted the hearts of all pure devotees of Sri Caitanya Mahaprabhu, Srila Guru Maharaja was no exception in this regard and would often relish these verses:

tavad brahma-katha vimukti-padavi tavan na tikti-bhavet
tavac capi visankhalatvam ayate no loka-veda sthitih
tavac chastra-vidam mithah kala-kalo nana-bahir-vartmasu
sri-caitanya-padambuja-priya-jano yavan na dag-gocarah

The discussion of impersonal salvation attained by means of the path of negation will not become bitter, the social and Vedic convention will not be disrupted and the intense controversy between the Vedic scholars on the importance of various external spiritual paths will continue as long a pure devotee who is beloved to Sri Caitanya-candra and constantly engaged in relishing the nectar of His lotus feet does not appear before their eyes.
Caitanya Candramrta 19

yatha yatha gaura-padaravinde
vindeta bhaktim kata-punya-rasih
tatha tathotsarpati hady akasmad
radha-padambhoja-sudhambu-rasih

As a pious soul fortunately attains pure devotion to Gaura within his heart and becomes absorbed in rendering service to His lotus feet, to his delightful astonishment, the nectar ocean of devotional ecstasy flowing from the lotus feet of Sri Radhika suddenly floods his heart .
Caitanya Candramrta 88

stri-putradi-katham jahur visayinah sastra-pravadam budha
yogindra vijahur marun niyamaka-klesam tapas tapasah
jnanabhyasa-vidhim jahus ca yatayas-caitanya-candre param
aviskurvati bhakti-yoga-padavim naivanya asid rasah

Something most wonderful and miraculous has happened because the divine full moon Sri Caitanya-candra has graciously illuminated the sky of everyone's heart imbuing them with ambrosial transcendental love. Being deeply attracted by that the materialists have given up talking about their wives, children and mundane affairs. The pandits have given up arguing the scriptural conclusions, the yogis have given up the difficulty of controlling the breath, the ascetics have given up their austerity and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusiveand super excellent taste,

the nectar of pure devotional service, compared to which, nothing else is attractive anymore.
Caitanya Candramrta 113

The following verses were some of Srila Guru Maharaja's favorites from Caitanya Candramrta and Caitanya Caritamrta that unfortunately were not recorded.

ananda-lilamaya-vigrahaya
hemabha-divya-cchavi-sundaraya
tasmai maha-prema-rasa-pradaya
caitanya-candraya namo namas te

He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Krsna the highest divine perfection of life, I worship Him again and again my beloved Lord Caitanya-candra with all devotion.
Caitanya Candramrta 11

caitanyeti kapamayeti paramodareti nana-vidha-
premavesita-sarva-bhuta-hadayety-ascarya-dhamann-iti
gaurangeti gunarnaveti rasa-rupeti sva-nama-priyety
asrantam mama jalpato janir iyam yayad iti prarthaye

O Caitanya, O personification of divine knowledge, O supremely compassionate one, O Lord who fulfills the hearts of all living entities with the nectar of various devotional ecstasies, O wonderfully self effulgent one, O golden complexioned lord, O ocean of transcendental qualities, O embodiment of divine love ecstasy, O lord who is fond of tasting your own holy name, I pray that I may tirelessly continue chanting Your holy names throughout the rest of my life.
Caitanya Candramrta 67

kada saure gaure vapusi parama-prema-rasade
sad-eka-prana-niskapata-kata-bhavo'smi bhavita
kada va tasyalaukika-sad-anumanena mama hady
akasmat-sri-radha-pada-nakha-mani-jyotir udagat

O Krsna, Your golden form is the life and soul of Your devotees. It is the philanthropist that freely gives the nectar of divine love for You. When shall I wholeheartedly love this embodiment of nectar to my full satisfaction? I have finally understood the inner secret of this beautiful form. It is made of Sri Radhika's mood and complexion. O when will my heart be filled with the splendor of Her jewel toenails.?
Caitanya Candramrta 68

antar-dhvanta-cayam samasta-jagatam unmulayanti hathat
premananda-rasambudhim niravadhi prodvlayanti balat
visvam sitalayantyy ativa-vikalam tapa-trayenanisam
sasmakam hadaye cakastu cakitam caitanya candra-cchata

The beautiful moonlight of Caitanya-candra powerfully dissipates the darkness from the heart of the world (hrdi jagat). That moon continually creates tidal waves in the ocean of nectar which is the bliss of love of Krsna and brings coolness to the universe burning day and night in the threefold miseries of material existence. May that divine moonlight continually shine in our hearts.
Caitanya Candramrta 75

velayam lavanambudher madhurima-prag-bhava-sara-sphural-
lilayam nava-ballavi-rasa-nidher-avesayanti jagat
khelayam api saisave nija-ruca visvaika-sammohini
murtih kacana kancana-dravamayi cittayame rocate

A form of molten gold enchants my heart. On the shore of the salt water ocean that golden form manifests yet another ocean of the sweet mood of love pastimes between the young gopis and Krsna inundating the entire world of His devotees with that nectar. Ever since His childhood this golden form has enchanted the whole spiritual world.
Caitanya Candramrta 129

krsna-lila amata-sara tara sata sata dhara
dasa-dike vahe yaha haite
se caitanya-lila haya sarovara aksaya
mano-hamsa caraha tahate

The pastimes of Krsna are the quintessence of all divine nectar and Caitanya lila is an inexhaustible lake of that nectar which, flowing in hundreds of streams, floods the hearts of the devotees from all directions. Therefore O nectar seeking friend please let your mind swim in that lake like a regal swan.
CC madh. 25.271

Chapter 3: Nama Tattva

Like other nama-bhajananandi vaisnavas, Srila Guru Maharaja also felt special devotional attraction and taste to relate to the Supreme Lord through His Holy Names. As he would contemplate or chant the Holy Names he would feel a mystical closeness to the Divine Couple on the finer, subtle plane of his consciousness. From the example of Sriman Mahaprabhu and His followers as well as their emphatic instruction for all to take shelter of the Holy Name, Srila Guru Maharaja had special inspiration to engage in this sweet Nama bhajan and confidentially spoke of his realization about the Holy Name. He explained that the sound and word form of Sri Nama directly connect one to the Supreme Lord. On the elevated stage of suddha nama asvadana the Holy Name becomes much more than sound or word. It combines with the other eternal aspects, rupa guna lila parikara vaisista to bring a pure devotee the unlimited joy of experiencing the total manifestation of the Lord. Meditating upon this auspicious potency of Sri Krsna nama sankirtan and its special benediction to bless the people of Kali yuga with the highest liberation, Srila Guru Maharaja recited the following verse:

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

My dear king, despite the fact that Kali yuga is an ocean of faults, there is still one unique quality about this age, which is most beneficial for all. Simply by chanting, singing, or preaching the transcendental Holy Names and glories of the supreme tattva Krsna one can become free from material bondage and promoted to His abode, the transcendental plane of perfection.
SB 12.3.51

Srila Guru Maharaja described how Sriman Mahaprabhu, with all adoration and enthusiasm, introducedthis yuga-dharma nama sankirtan as the principal path of relating to Krsna. Through his meditation on this song, Srila Guru Maharaja received a beautiful vision in his heart of the inauguration of Hari kirtana by

Mahaprabhu at Srivas-angan.

sri-hari-vasare hari-kirtana vidhana
natya arambhila prabhu jagatera prana
punya-vanta srivasa-angane subharambha
uthila kirtana-dhvani gopala govinda
madanga mandira baje sankha karatala
samkirtana sange sava haila misala
brahmande uthila dhvani puriya akasa
caudikera amangala yaya sava nasa
caturdike sri- hari-mangala-samkirtana
madhye nace jagannatha misrera nandana
savara angete sobhe sri-candana mala
anande nacaye save haiya bibhola
nijanande nace mahaprabhu visvambhara
caranera tali suni ati manohara
bhavavese mala nahi rahaye galaya
chindiya padaye giya bhakatera gaya
yara namanande siva basana na jane
yara rase nace siva se nace apane
yara name valmiki haila tapodhana
yara name ajamila paila mocana
yara nama sravane samsara bandha ghuce
hena prabhu avatari kali-yuge nace
yara nama laye suka narada bedaya
sahasra-badana prabhu yara guna gaya
sarva-maha-prayascitta ye prabhura nama
se prabhu nacaye dekhe yata bhagyavana
sri-krsna-caitanya nityananda canda jana
vandavana dasa tachu pada-yuge gana

Once, on the auspicious day on Ekadasi, in the house of Srivas Pandit , Sriman Mahaprabhu inaugurated congregational nama sankirtan with great enthusiasm, accompanied by his devotees and associates.
Surging in divine ecstasy, Sriman Mahaprabhu, the life and soul of the universe, began to dance beautifully. The devotees surrounded Him being deeply touched and inspired by such an ecstatic moment and they also began to dance and sing

the Holy Names like Gopala, Govinda . The combined sound vibrations of mrdanga, mandira bells, karatala and sankha in harmony with the congregational singing and dancing took everyone to the plane of transcendental delight. The holy vibration of sankirtana filled the sky and spread through the ether all over the cosmic universal existence. Thus the atmosphere in all directions became purified and filled with auspiciousness by that divine sound.

Everyone was decorated with fragrant sandalwood paste and beautiful garlands. The most wonderful rhythmic sound arose from the dancing footsteps of Sriman Mahaprabhu which captivated the minds of the devotees. As He continued dancing in His own self born ecstasy, the swinging flower garlands around His neck began to fall, decorating the earth. The devotees beheld before their eyes, this rare and precious heart captivating, ecstatic dance of the supreme tattva, Sri Gauranga who is the most worshipable object of even the great personalities such as Lord Siva, Suka, Narada and others.

Being totally overwhelmed and lost in the transcendental bliss of taking Mahaprabhu's Holy Name, Lord Siva sometimes does not care for his formal appearance or obligation to retain his clothing, which sometimes falls down while he dances in the ecstasy of loving devotion. The pure devotees Sri Sukadeva and Devarsi Narada are always blissfully engaged in relishing the nectar of His Holy Name and distributing it to suitable jiva souls, wherever they travel .By chanting and meditating upon His Holy Name Sri Valmiki became a great powerful rsi and Ajamila attained pure liberation. Even Ananta deva describes His unlimited glories with thousands of mouths. As one hears and takes His Holy Name with devotion, embracing its holy potency within the core of his heart, his existence becomes totally purified and he attains deliverance. The two brothers, Sri Krsna Caitanya Mahaprabhu and Nityananda Prabhu are my beloved masters and life and soul. Thus Vrndavan das sings this song of Their glorification and devotionally offers it at Their lotus feet."
Caitanya Bhagavata mad 8

Srila Guru Maharaj was also inspired by the lila of Mahaprabhu taking the holy order of sannyasa. Wishing to see His devotee admirers one last time before leaving Navadvip, Mahaprabhu aroused in their hearts a sudden sweet desire to see Him. Thus compelled, they gathered around their beloved Lord with loving devotion and He endearingly instructed them to always remain engaged in holy Krsna sankirtan.

apana galara mala sabakare diya
ajna karena gaura-hari krsna kaha giya
ki bhojane ki sayane kiba jagarane
aharnisa cinta krsna balaha badane
yadi amar prati sneha thake sabakara
krsna bina keha kichu na balibe ara
jagatera pita krsna ye na bhaje bapa
pita-drohi patakira janme janme tapa

" Blessing everyone with affection and placing His own flower garlands around their necks, Sri Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Krsna with all devotion. He said, "always engage in thinking, remembering, hearing and speaking about Krsna in all situations whether awake or sleeping, eating or resting. If you have affection for Me please promise that you will never cultivate anything other than Krsna. Krsna is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth "
Caitanya Bhagavata madh 28, 25-28

hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare
prabhu kahe kahilam ei mahamantra
iha japa giya save kariya nirvvarndha
iha haite sarva-siddhi haibe savara
sarvaksana bala ithe vidhi nahi ara

Sriman Mahaprabhu said, Thus I spoke this Hare Krsna maha mantra, which is most effective means of bringing divine benefit in the life of the jiva souls. Go home and chant this holy mantram with all devotion. Everyone will attain all perfection by the grace of this magnanimous mantra Therefore, chant and remember it all the time regardless of any rules and regulations.
Caitanya Bhagavata Madh. 23,76-78

As Srila Guru Maharaja's bhajan life unfolded he experienced the variegated nature of the Holy Names. He explained that each and every name of the

Personality of Godhead has a special meaning and significance according to His aspects and pastimes. He especially relished the following verses:

narayana para-vedah narayana paraksara
narayana para-mukti narayana paragatih

O Narayana - the supreme personality of universal truth, origin and worshipable object of all divine knowledge.
O Narayana - the fundamental, causal cosmic potency which is by nature unlimited, all pervading and omnipotent, that validates, maintains and sustains the whole universe.
O Narayana - the bestower of pure liberation, attained by achieving an eternal devotional relationship with You.
O Narayana - You the supreme ambrosial goal and shelter of life.

rama-narayanananta-mukunda-madhusudanah
krsna-kesava-kamsari-hare-vaikuntha-vamana

O Rama - the splendid ocean of divine pleasure and enchanter of the heart
O Narayana - the shelter of the universe and all life
O Ananta - the unlimited omnipotent reality
O Mukunda - the giver of pure liberation and perfection
O Madhusudana - destroyer of the demon madhu , the embodiment all demoniac forces and elements
O Krsna - Kesava - all attractive personality of divine ambrosial beauty and ecstasy
O Kamsari - destroyer of Kamsa, the embodiment of sinister powers
O Hari - who takes away the devotees' hearts with his unparalleled superb superexellent attractiveness, unique loveliness , beauty and glory
O Vaikuntha - the supreme reality ,transcendental to all limits and doubts, invulnerability and unsteadiness
O Vamana - possessor of unlimited range of ability
I worship You with all devotion, may You compassionately embrace me in Your shelter

harer-murare madhu-kaitabhare-gopala-govinda-mukunda-saure

yajnesa-narayana-krsna-visnu nirasrayam mam jagadisa raksa

O Hari - one who captivates the heart by his unique divine loveliness, beauty and glory
O Murari madhu Kaitavari - the destroyer of Mura, madhu and Kaitava who represent demoniac consciousness of different patterns, inauspiciousness and evil
O Gopala - the protector, nurturer and maintainer of the universal creation
O Govinda - giver of delight to the heart and senses
O Mukunda - giver of blissful liberation
O Saure - the supreme almighty
O Yajnesa - the exclusively worshipable object of all auspicious spiritual sacrifices and devotional endeavors
O Narayana - the eternal shelter of the universe and all life
O Krsna - the all attractive reservoir of pleasure and ecstasy
O Visnu - the all pervading supreme personality. The preserver and maintainer of the whole creation
O Jagadisa - the supreme creator, controller and enjoyer of the entire universe
I have no other shelter but You. Please protect me, maintain and nurture me in the ambrosial embrace of Your shelter.

Srila Guru Maharaja has always felt special liking for certain songs and verses describing the glories of the Holy Names such as : Tuhun daya sagara, Sri krsna kirtane yadi, Krsna nama dhare kata, Nikhila sruti mauli ratna mala, Jayati jayati namananda, Tava kathamrtam tapta-jivanam, Namas cintamani krsna, madhurah-madhuram etan, Namaika yasya vaci, Srnvata-sva-katha krsna and Satam prasangan.

Due to its special significance the Siksastakam of Mahaprabhu was also very dear to him. He spoke extensively on it at different times. The essence of his realizations are presented here in a brief but substantial way.

ceto-darpana-marjanam bhava-maha-davagni-nirvapanam
sreyah-kairava-candrika-vitaranam vidya-vadhu-jivanam
anandambudhi-vardhanam prati-padam purnamatasvadanam
sarvatma-snapanam param vijayate sri-krsna-sankirtanam

The Holy Name and glorification of Krsna, cleanse the mirror of the heart so that

it becomes capable and qualified of receiving the true reflection of Krsna's beauty. It extinguishes the fire of misery in the forest of birth and death. Just as an evening lotus blooms in the soothing rays of the moon, the heart with all good fortune begins to blossom in the nectar of the Holy Name. That blossomed heart then realizes that the glorification of Krsna is actually the life essence, ultimate meaning and purpose of all transcendental knowledge and education. Finally revealing itself as the highest plane of divine love servitude madhurya-rasa-seva, it ever resplendently manifests as the life nectar of a Vraja-badhu, (damsel of Vraja). With this realization the soul awakens to its real inner treasure - a life of love with Krsna. Tasting the unlimited nectar again and again the soul dives and surfaces in the ever increasing ocean of ecstactic joy. All conceptions of self are fully satisfied and purified. Thus conquering the heart and existence with divine ambrosial pleasure, Krsna Sankirtana ever remains with full glory and victory.
Srila Guru Maharaja commentedsri krsna-sankirtanam eva tatpadasranam paramanukulamOf all means favorable to cultivating the highest divine life in relation to Krsna, the pure performance of Sri Krsna sankirtan is the best. PJ 3.2

Srila Guru Maharaja also appreciated Thakur Bhaktivinodes' illumination of this first verse presented in his song pita varana. He fondly relished its esoteric meaning that Krsna sankirtana ultimately blesses a jiva soul with his nitya siddha svarupa, the highest and eternal divine self, nature and identity in the form of a damsel, fulfilled with the ambrosial joy of being eternally engaged in the intimate service of the Divine Couple. With humility and devotion Srila Guru Maharaja prayed to Nama prabhu and Mahaprabhu to attain that highest fortune.

namnam akari bahudha nija-sarva-saktis
tatrarpita niyamitah smarane na kalah
etadasi tava kapa bhagavan mamapi
durdaivam idasam ihajani nanuragah

O my Lord, Your Holy Name bestows auspiciousness upon all and you have unlimited names, such as Krsna and Govinda, by which you reveal Yourself. In Your many Holy Names, You have kindly invested all Your transcendental potencies and in chanting these names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound but my great misfortune is that I have no love for Your Holy Name.

Srila Guru Maharaja commented - sri-krsna-nama-svarupasya-parama-

pavanatvam, jivasya durddaivan ca - the Holy Name of Krsna is always the supreme savior and purifier by nature, yet due to faithlessness the jiva's aversion to accept that benediction remains the stumbling block on the way of his own highest fortune. P J 8.3

In humility, considering himself as a most unfit devotee having no love for the Holy Name, Srila Guru Maharaja would often feel very sad. The more he would feel sad, the more he would desperately embrace the shelter of the Holy Name and relate to it with increased devotional feelings. He described his realization that by continous chanting and remembrance of the Holy Name with prayerful mood, in the association of pure devotees, such misfortune gradually fades away.

Srila Guru Maharaja explained that Sriman Mahaprabhu actually recited this verse feeling great love and devotion for the Holy Name of Krsna while at the same time lamenting that He had no love for the Holy Name. Even though Sriman Mahaprabhu pointed out the misfortune of the conditioned jiva soul through this verse, He also presented its deeper meaning that such feelings of misfortune in a pure devotee actually works in a very positive way. It brings in him humility and lamentation which incites his desperation to relate to the Holy Name with more prayer and hankering. Such intense feelings arouse in his heart a deeper love and attraction for the Holy Name of Krsna.

trnad-api sunicena
taror-iva sahisnuna
amanina manadena
kirtaniyah sada harih

One who knows himself as more insignificant than a blade of grass, who is as forbearing as a tree and who gives due honor to others without desiring it for himself is qualified to chant the glories of Lord Hari constantly.

Srila Guru Maharaja commented tatra sampatti-catustayam paramanukulam - these four great qualities are treasured as the four precious jewels accepted as most favorable to the performance of Hari Kirtana.P J 3.3

Humility - Sraddha (unalloyed faith and devotion) is the most valuable capital of a pure spiritual seeker. One great enemy of sraddha is false ego. As long as the mind and heart possess false ego, they cannot feel any taste or experience the

transcendental nature of the Holy Name. It is most important that Hari kirtana be performed with a mind free from false ego. Sincere humility, born from the knowledge of the jivas infinitesimal position, is a great friend who protects and nurtures ones spiritual life. Therefore humility represents the noble principle of egoless approach to the Supreme Lord.

Tolerance:- Being tolerant as a tree represents the spiritual qualities of forgiveness, non-violence, peacefulness, affectionate nurturing, giving no trouble to anyone and selfless happiness in helping others. This powerful quality of toleration and forbearance becomes a natural part in the life of a high class devotee. Cultivating this holy power in himself he remains unaffected by the disturbances created in general society and thereby stays firmly situated in the ideal performance of Hari kirtana.

Not accepting honor:- The desire for receiving personal honor from others without the real interest of Krsna, simply indulges selfish greed, false pride, and the superiority complex of underestimating others. As long as ones heart is possessed by such greed and anxiousness for mundane honor he cannot feel peace and therefore cannot steadily devote himself to Krsna and His Holy Name.

Giving respect: - The devotee offers all respect to others knowing Krsna is present in them as Supersoul. He does not become personally entangled nor is he dependent on receiving any futile mundane honor in return. Having no separate, selfish motive he becomes qualified to serve Krsna and engage others in such service.

In this way Srila Guru Maharaja explained that humbleness, tolerance, reluctance for personal honor and offering due honor to others are the four great qualities which make one internally powerful and promote the unconditional spirit of dedication necessary to purely engage in Hari Kirtan.

nayanam galad-asru-dharaya
vadanam gadgada-ruddhaya gira
pulakair nicitam vapuh kada,
tava nama-grahane bhavisyati

"My dear Lord, when will My eyes be decorated with tears that constantly glide down as I chant Your Holy Name? When will My voice falter and My body be

thrilled in transcendental ecstasy as I chant Your Holy Name?

Srila Guru Maharaja commentedvipralambhe milana-siddhau nama-bhajananukulyam, pure adoration of the Holy Name in the love mellows of pain of separation is favorable to achieve blissful union with the supreme Lord. P J 3.26

He explained that, being non different from Krsna, His Holy Names are actually the source of transcendental nectar but it may not always be easy in the stage of sadhana to receive that nectar because of offenses or inadequate faith. Still one should never give up his genuine aspiration for that nectarean experience because continuous prayer to the Lord ultimately draws His compassion and one eventually becomes blessed by tasting the ecstasy of transcendental love while chanting the Holy Name. Srila Guru Maharaja explained this verse has different relevance when applied to a mahabhagavat. Such prayerful mood in a pure devotee who is actually tasting the ecstasy of hankering in separation from the divine Holy Name must be understood in a distinct way. His prayer is full of acute feelings as he relates to the Holy Name with saddened love mellows of vipralambha - union in separation. Chanting in this exalted mood ultimately leads him to the ever cherished, ever longed for ecstasy, sambhoga - union in union. In this state, the wonderful symptoms of divine love ecstasy described in this verse automatically manifest throughout his heart and existence. Srila Guru Maharaja also implored in this mood of vipralambha, "O Krsna when will that day be mine when your causeless mercy will enable me to attain the ambrosial experience of love for You through chanting Your Holy Name ?"

Such suddha nama asvadana (relishing the mellows of the pure name) flowed continuously through Srila Guru Maharaja 's bhajan life. He would especially relish this verse:

tunde tandavini ratim vitanute tundavali-labdhaye
karna-kroda-kadambini-ghatayate-karnarbudebhyah spaham
cetah-prangana-sangini vijayate sarvendriyanam katim
no jane janita kiyadbhir amataih kasneti varna-dvayi

I do not know how much nectar the two syllables krs - na have blessed me with. When I chant the Holy Name Krsna, I feel the exquisite nectarean taste of its ecstatic dance within my mouth, that taste makes me desire many, many mouths.

When that name enters my ears, I desire many millions of ears out of intense eagerness to relish its sweetness and finally, entering the courtyard of my heart, it reveals Krsna's full bloomed form, beauty, qualities, glories and pastimes, captivating and conquering all of my mind, heart and senses by its unlimited, ambrosial pleasure.
Vidagdha Madhava 1.12

Absorbed in devotional dedication, honoring the exalted bhava of Radha Thakurani, Srila Guru Maharaja felt this verse was spoken by Her as She described Her unlimited nectarean experience with the two syllables of Krsna's name.

Throughout history, different pure vaisnavas have realized some of the versatile esoteric meanings of the maha mantra. They discovered their own particular taste in variegated love mellows while chanting and meditating upon that mantra with pure devotion. Srila Guru Maharaja also had some spontaneous revelations at certain blissful moments of his life. Out of humility he kept them confidential and spoke of them only to very few of his intimate devotees.

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

This revealed meaning is composed of the spontaneous responses between the Divine Couple (Mahabhava and Rasaraj) during an intimate pastime as They address each other.
Hare - O my beloved Radhe
Krsna - O my beloved Krsna
Hare - O my beloved queen, You instantly steal away my heart by Your super excellent exquisite beauty and devotional qualities
Krsna - O all attractive one, You irresistibly attract my heart and soul by Your ever excelling beauty and ambrosial nature
Krsna Krsna - O dearmost object of my devotion, personified love ecstasy Krsna, please continue attracting me towards You more and more intimately
Hare Hare - O dearest goddess, object of my love Radhe, please take away my heart more and more by your intimate love
Hare - O Radhe my dearest beloved
Rama - O reservoir and giver of nectarean pleasure, Krsna
Hare - O beautiful goddess Radhe you capture my heart

Rama - O Krsna Lord of my life, please take my body, mind and heart and enjoy me to Your utmost satisfaction
Rama Rama - O Rama, giver of pleasure and ecstasy, my dearest beloved Krsna, please flood my heart with nectarean pleasure by enjoying me eternally
Hare Hare - O Hare take me more deeply into the core of your devoted heart and make me eternally relish your transcendental love, the all fulfilling ambrosia of my life.

Chapter 4: Krsna Tattva

Srila Guru Maharaja had a unique way of discovering the highest significance of the descriptions about Krsna and entered into their deep esoteric meanings.He loved to define Krsna in his own favorite English term - "Reality the Beautiful."

Other terms he was particularly fond of are as follows:

svayam bhagavan - the supreme personality of divine truth, the all pervading universal reality - omnipotent, omniscient, omnipresent - the enjoyer of all opulence.

bhajaniya guna visista - one who cannot but be worshipped due to His unlimited qualities of power, charm and beauty

sat cit ananda vigraha - the supreme personality of godhead who is eternal and the embodiment of all truth, knowledge and bliss

satyam sivam sundaram - the highest truth, auspiciousness, pure liberation and beauty

advaya jnana tattva - the supreme truth who is the goal of all perfect nondual knowledge.

akhila rasamrta murti - (raso vai sah) the personification of all ambrosial ecstasy

ananda lila purusottama - the divine male form eternally decorated with blissful playfulness and pleasure pastimes.

rasopyasya param drstva nivartate - he, who when seen as supreme rasa tattva, withdraws his devotees hearts from all other attractions

aprakrta madana - the god of transcendental amorous love

Srila Guru Maharaja found that the stream of devotion to Sriman Mahaprabhu

took his heart to the world of Krsna prema which inundated his life with an unprecedented taste of ecstasy. He experienced the multifarious ways of nectarean love for Krsna, as tasted by his guru-varga which inspired in him an intense hankering for further admittance into the devotional service of Krsna.

He had great happiness to worship Sri Krsna through some of these selected songs and verses - Gopinatha mama nivedana suna, Janama saphala tar, Suna he rasika jana, Yamuna puline, the songs of Karpanya panjika, Ambudanjanendra-nila Namamisvaram and others.

Srila Guru Maharaja took sublime satisfaction and pleasure in glorifying Sri Nanda Maharaja who captured, by his suddha vatsalya prema, the Param brahma, Krsna as his own beloved son.

srutim apare smatim itare
bharatam anye bhajantu bhava-bhitah
aham iha nandam vande
yasyalinde param brahma

"Those who fear material existence worship Veda, some worship Smrti, and others worship the Mahabharata. But I choose to worship Maharaja Nanda, because in his courtyard the supreme cosmic truth Param Brahma is playing".

Sri Raghupati Upadhyaya, C.C. mad19 .96
Srila Rupa Goswami Padyavali 126

Srila Guru Maharaja commented "vraja-rasa sresthatvam.... "The quality and taste of devotional pleasure of vraja is always super excellent." PJ. 3. 20

These next two verses were spontaneously composed by Sriman Mahaprabhu as He relished the mood of sakhya - vatsalya rasa. Srila Guru Maharaja explained that the sweet purpose of Krsna's playful, stealing missions were actually to steal away the mind and hearts of his devotees, with his incomparable charm and beauty. Imbued with the mood of Sriman Mahaprabhu, Guru Maharaja also eagerly prayed to be embraced in the sweet shelter of Bala Krsna, His mother and the other gopis, who eternally relish His beautiful pastimes, that ever nourish their lives with divine nectar.

dadhi-mathana-ninadais-tyakta-nidrah prabhate
nibhata-padam agaram ballavinam pravistah
mukha kamala-samirair asu nirvapya dipan
kavalita-nava-nitah patu mam bala-krsnah

Early in the morning by hearing the sound of churning milk, the beautiful child Krsna woke up and stealthily entered the homes of the gopis where they were engaged in preparing butter. He swiftly blew out the lamps and with great dexterity grabbed a handful of their freshly made butter! By such sweet, cute, playful pastimes Bala Krsna nurtured and sustained the lives of His devotees with divine pleasure. May He also fondly maintain me in the same way.
Sri Caitanya Candra

Srila Guru Maharaja commented'vraja lila sri krsnasya palakatyam prabhava mayam' Sri Krsna, the lord of divine pastimes of Vraja is the most powerful maintainer and protector. By the sweet loving nature of such pastimes He nurtures devotion to Him more and more'P J 6.12

savye panau niyamita-ravam kinkini-dama dhatva
kubji-bhuya prapada-gatibhir-manda-mandam vihasya
aksnor bhangya vihasita-mukhir-varayan sammukhina
matuh pascad aharata harir-jatu haiyam gavinam

Stifling the sound of his golden waistbells with His left hand, with a cute smile, child Hari, stealthily crept into the milk churning area, gesturing silence with His eyes to the gopis who had difficulty in checking their laughter, and stole freshly made butter, right from behind His mothers back!
Sri Caitanya Candra

The nama rupa guna lila parikara vasistha of Krsna, Reality the Beautiful were all very dear to Srila Guru Maharaja's heart. The verse that follows is a specific verse from Srimad Bhagavatam which describes His charming visual beauty. Srila Guru Maharaja, by his inner subjective realization, fully accepted and embraced this form of Krsna as the eternally endearing, transcendental humanlike form of the Supreme Universal Reality. Appearing in the transcendental dimension of this earthly plane in such a beautiful form, Sri

Krsna irresistibly attracted the hearts of all fortunate beings, fulfilling them with ecstatic love of Himself. Contemplating on this form of Krsna, decorated with cosmic and natural beauty, Srila Guru Maharaja used to stay immersed in blissful moods for hours.

syamam hiranya-paridhim vanamalya-barha-
dhatu-pravala-nata-vesam anuvratamse
vinyasta-hastam itarena dhunanam abjam
karnotpalalaka-kapola-mukhabja-hasam

"His complexion was the color of a blue raincloud, and His garment was golden. Sporting a peacock feather on His head, colored minerals, decorating His body,wearing sprigs of flower buds and a garland of forest flowers He was artistically dressed like a beautiful dancing actor. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Delicate lilies adorned his ears and His curling hair gently caressed the cheeks of His lotus face which was sweetly smiling. "
SB. 10. 23.22

Srila Guru Maharaja explained that all kinds of divine love attraction, ultimately culminate in madhurya rati. He identified with the esoteric flow of this madhurya bhava that manifest through his Gaura Rupa Vinoda Saraswati dhara and relished the form of Krsna as described through these following verses :

barhapidam nata-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisam vaijayantim ca malam
randhran venor-adhara-sudhaya-purayan gopa-vandair
vandaranyam sva-pada-ramanam pravisad-gita-kirtih

"His head decorated with a peacock feather ornament, small karnikara flowers on His ears, a shimmering golden yellow garment , and a vaijayanti mala around His neck, Lord Krsna exhibited His exquisitely beautiful form as the most attractive dancer as He entered the forest of Vrndavan. At every step He enchanted the land of the forest with great pleasure and filled the holes of His flute with the nectar of His lips and everyone sang His glories."
10 - 21 -5

venum kvanantam aravinda-dalayataksam-

barhavatamsam asitambuda-sundarangam
kandarpa-koti-kamaniya-visesa-sobham
govindam adi-purusam tam aham bhajami

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids. Brahma Samhita 30

alola-candraka-lasad-vanamalya-vamsi-
ratnangadam pranaya-keli-kala-vilasam
syamam tri-bhanga-lalitam niyata-prakasam
govindam adi-purusam tam aham bhajami

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Syamasundara is eternally manifest. Brahma Samhita 31

This next verse is the earnest appeal to Krsna for help in an extremely helpless condition. It is spoken by Queen Droupadi while she was being insulted in the open assembly of the Kauravas. She beseeched her benevolent friend in all desperation and thus great help came from Him in that moment of dire necessity.

he krsna dvaraka-natha he gopijana - ballabha
dasyaste kapanayaya sakhe darsaya sannidhim

"O all attractive Lord Krsna, O king of Dvaraka, O beloved lord of the gopis, please kindly appear before me, your maidservant. O beloved friend I am in great need of your mercy at this time."
Mahabharata

Srila Guru Maharaja pointed out that Queen Draupadi first addressed Krsna as Dvarakanatha, the king and protector of the residents of Dvaraka but then addressed Him as Gopijana ballabha, the ever cherished, eternal beloved of the gopis. According to Srila Guru Maharaja, as she called out 'Gopijana-ballabha' she actually surrendered herself to Lord Krsna in the unconditional and

exclusive way of the Vraja gopis and then Krsna immediately saved her, from that most humiliating situation. Through this verse, Srila Guru Maharaja relished the rasika beauty of the unconditional exclusive loving surrender of Queen Draupadi to Lord Krsna. His heart was so attracted to this divine beauty that he himself often prayed to his beloved Krsna in the essence of this mood.

Through this next verse, Srila Guru Maharaja relished the esoteric and intimate loving activities between Param Brahma Krsna and the gopis, the damsels of Vraja dham who conquered His heart by their exclusive loving dedication. Srila Guru Maharaja cautioned that this kind of lila is transcendental to worldly love even though it may sometimes appear similar (prakrta vat na tu prakrtam)

kam prati kathayitum ise
samprati ko va pratitim ayatu
go-pati-tanaya-kunje
gopa-vadhuti-vitam brahma

To whom can I speak ? Who will believe me when I say that Krsna, the Supreme Personality of Godhead hunted the gopis in the bushes on the banks of the Yamuna? In this way the Absolute Truth beautifully revealed His pastimes. "
C.C.madh. 19 98

Srila Guru Maharaja deeply relished the internal meaning of this verse which is," O Param Brahma Krsna, You are the Supreme Absolute Truth and omniscient Reality. You are self fulfilled and transcendental to limited conception. You are by nature infinitely mystic, therefore You are described as unknown and unknowable by limited human perception. You simply remain beyond anyone's reach. It is only Your incredible love seeking nature that attracts You to perform intimate lila with Your devotees. Simultaneously the love of your exalted devotees captivates and conquers You. It is indeed this loving dedication of the Vraja gopis and Your love seeking nature which made You hunt after them in the bushes on the bank of the Yamuna. My dear friend, Who can understand Your transcendental lila from a stand of worldly morality? To be sought by you in such an intimate loving relationship is the unbelievably highest fortune of life."This following verse, from the Bhramara Gita (Song of the bumble bee) was spoken by Srimati Radhika in spontaneous remembrance and glorification of Her beloved Krsna while She was experiencing vipralambha dasa.

yad-anucarita-lila-karna-piyusa-viprut-
sakad-adana-vidhuta-dvandva-dharma vinastah
sapadi gaha-kutumam dinam utsajya dina
bahava iha vihanga bhiksu-caryam caranti

The transcendental lila of Sri Krsna is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vrndavan like a free bird out of a cage. Becoming totally detached from their material life those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfillment of life."
- 47 - 18

The internal meaning of bhisksu caryam caranti according to Srila Guru Maharaja, is that those mentioned in this verse did not just beg some alms to make a living but actually begged with all their heart, a glimpse of mercy from their beloved master Krsna Who was their only shelter. The deep purport of this verse was very significant in the personal life of Srila Guru Maharaja. He remembered that turning point in his life when he began to know more about the anucarita lila of Krsna, becoming absorbed and overwhelmed in its nectarean taste. Thus He accepted the holy renounced order to remain exclusively dedicated to the deeper search and cultivation of that divine life. His hankering never ended and even intensified in his last days. Humbly following in the line of Sri Radhika's feelings, Her exclusive servitor, Srila Guru Maharaja recited this aforesaid verse as a great beggar of transcendental grace and rasa.

Even though there is no particular mention in Srimad Bhagavatam about the name of the Vraja gopi who spoke this following verse, according to Srila Guru Maharaja's realization, it was non other than Srimati Radhika, crying out in intense pain of separation from Her beloved Krsna.

he natha he rama-natha
vraja-natharti-nasana
magnam uddhara govinda
gokulam vajinarnavat

"O my beloved master, owner, protector and maintainer! O beloved master of the goddess of fortune! O master of Vraja! O destroyer of all suffering! Govinda, kindly lift your Gokula out of the ocean of distress in which it is drowning." S.B. 10- 47-52

Srila Guru Maharaja described that after Sri Krsna left Vrndavan for Mathura the Vraja gopis, especially Sri Radhika, were all immersed in the ocean of intense separation. Sri Krsna, being their eternal life and soul, fully knew their inexplicable devotional pain of heart and at one point He also became afflicted by the same painful feelings. As He remembered His intimate pastimes with them and their exclusive, loving devotion to Him, He became overwhelmed with great pangs of separation. He then decided to send his dearmost servitor Uddhava to them, with a message expressing His heart's anguish. Upon knowing that Uddhava was the messenger of Krsna the gopis, headed by Sri Radhika, surrounded him with great inquisitiveness, asking him all about Krsna. They were so overwhelmed knowing that Krsna had sent a message to them, that the burning fire of their heart's separation from their dearmost beloved fully erupted. Due to the upsurge of conflagration in Her most tender heart this verse was then spoken by Sri Radhika. She did not even address Uddhava but called out to Krsna directly in unbearable agony and implored Him to relieve them, who were helplessly drowning in the ocean of distress of separation from Him.

The following is a similar kind of verse quoted by Srila Guru Maharaja in Prapanna Jivanamrta describing the same intense vipralambha prema of Sri Radhika imbued with all humility caused by feelings of emptiness due to separation.

ha natha ramana prestha, kvasi kvasi maha-bhuja
dasyas te kapanaya me, sakhe darsaya sannidhim

O beloved lord, O loving consort , O giver of pleasure O dearmost hero, where are you? I am your poor maidservant who is feeling completely lost and empty without You, please bring me close to You

Srila Guru Maharaja commented, vrajendranandana-virahe taj-jivitesvaryah svayam-rupaya api dasivat karpanyam - Even Sri Radhika who is the heroine and beloved goddess of Vrajendra-Nandana Krsna humbly petitions the Lord in

his separation like a maidservant. P J8.25

Srila Guru Maharaja specifically pointed out the exalted humility of Sri Radhika. On the plane of transcendence such humility appears due to intense hankering for the beloved's association in separation. This hankering is often characterized by such sweet imploring appeals. Srila Guru Maharaja, being an eternal follower-servitor of Sri Radhika under the guardianship of Sri Rupa Saraswati, became fully absorbed in this mood and prayed to Krsna with all humble appeal to also relieve him from the feelings of great emptiness due to separation and take him back to the divine abode of nitya lila.

Srila Guru Maharaja's devotional humility, imbued with sweet sadness of separation from Gaura Krsna, is most marked by his murmuring of the following verses from Sriman Mahaprabhu's Siksastakam. They reveal Mahaprabhu's mood of saranagatipure devotion and intense hankering to eternally remain embraced within the bliss of Krsna prema in intimate servitude. One of the six limbs of saranagati is rejecting that which is unfavorable to pure devotion. Without following this principle, unalloyed devotion to Krsna cannot be attained. Srila Guru Maharaja commented on the text "na dhanam" pratikulya-varjjana-sankalpadarsahthe ideal determination to reject that which is unfavorable to pure devotion.P J 4.2

Srila Guru Maharaja entered into this mood to approach his beloved Lord Krsna and while tasting this also adored Mahaprabhu as the non different combined self of the Divine Couple.

na dhanam na janam na sundarim,kavitam va jagadisa kamaye
mama janmani janmanisvare, bhavatad bhaktir-ahaituki tvayi

"O Lord I do not ever desire wealth, followers, popularity, a beautiful spouse or the fame of scholarship for my personal enjoyment. Any such worldly promotion and sense gratification harm my true interest which is my ever cherished relationship with You. These things can tempt me away from You, my highest fortune, and keep me addicted to selfish enjoyment. Even salvation is empty without You for You are my beloved master and only solace, therefore I pray for unmotivated devotion and service to You birth after birth.

ayi nanda-tanuja kinkaram patitam mam visame bhavambudhau

kapaya tava-pada-pankaja-sthita-dhuli-sadasam vicintaya

O son of Maharaja Nanda, by my constitutional nature as your marginal potency, I am your eternal loving servitor. You generously gave me free will but by misusing that valuable freedom I gradually became tempted by selfish enjoyment under the influence of maha maya. Instead of serving You I have fallen into the ocean of birth and death. Kindly save me from this ocean of misery and consider me as a particle of dust at Your lotus feet.

Srila Guru Maharaja explained that on the plane of perfection (cintamani dhama) every particle of dust is actually a highly qualified spiritual being and the lotus feet of Krsna are the supreme ambrosial solace of life. He therefore prayed to be accepted as the Lords tiny servitor. Such a position is considered so highly relishable that Srila Guru Maharaja commented -sri-bhagavato bhakta-bhavenasraya-prathanam - even the Supreme Lord (Caitanya) Himself prays for shelter in the mood of a devotee. P J 6.3

He also felt that Sriman Mahaprabhu's addressing Krsna as Nanda Tanuja endearingly characterized the bond of love and compassion the Lord has for his pure devotee. It is this special characteristic that made Him appear as the son of Nanda Maharaja. By the name Nanda tanuja Mahaprabhu also revealed that it was specifically Vraja tattva Krsna to whom He was praying.

Understanding all the intrinsic characteristics of this mood, Srila Guru Maharaja recognized the meaning of this verse as the conception of goptrtve varanam-acceptance of the Lord as supreme protector. Feeling lonely in separation, he personally prayed in the mood of Mahaprabhu, "O Nanda Tanuja you are very affectionate to your devotees and I cannot but draw your kind attention. I am miserable in this mortal world without You. Please protect and maintain this unqualified humble servitor in the shelter of Your lotus feet."

Srila Guru Maharaja felt that the last two verses of Siksastakam represent the mood and character of Sri Radhika's exalted divine love in vipralambha for Sri Krsna. Imbued with Her bhava, Mahaprabhu sung them while tasting their inner sweetness. Sri Radhika, describing Her divine loneliness and desperation, petitions Krsna:

yugayitm nimesena, caksusa pravasayitam

sunyayitam jagat sarvam govinda-virahena me

'O Govinda, without You the whole world is empty, tears stream from my eyes like rain and a moment seems like a great millennium.

Srila Guru Maharaja commentedgovinda-virahe sarva-sunyataya aty-anathavad dirgha-duhkha-bodha-rupa-prema-cesta "To the pure devotees in this stage everything appears vacant in separation from Govinda. They feel shelterless and their pure love and extreme longing for Govinda's association manifests in the form of prolonged sadness".P J 8.28

Holding this mood of devotional hankering with high respect Srila Guru Maharaja tasted its esoteric sweetness in all humility. He often quoted a verse from Sri Caitanya Caritamrta explaining the inconceivable wonderful nature of this vipralambha prema.

bahire visa-jvala haya bhitare ananda maya
krsna-premera adbhuta carite

This is the wonderful character of love in separation of Krsna that outwardly it appears like poisonous burning but inwardly tastes as nectarean ecstasy.
Caitanya Caritamrta madh. 28 -271

In this concluding verse Mahaprabhu revealed His heart to Krsna in the most exalted love dedicating mood of the Vraja gopis.

aslisya va pada-ratam pinastu mam
adarsanan-marma-hatam karotu va
yatha tatha va vidadhatu lampato
mat-prana-nathas-tu sa eva naparah

Krsna may embrace me in love or trample me under His feet .He may break my heart by hiding Himself from me. Let that libidinous monarch do whatever He likes but He will always be the only lord of my life.

Srila Guru Maharaja explained that the gopis experienced the most unprecedented and extraordinary type of love attraction to Krsna which never

faded, no matter how He treated them. Their quality of exclusive and unconditional devotion has been revealed through this verse. Pointing out the glory of such incomparable gopi prema, Srila Guru Maharaja commentedvraja-rasa-lampatasya svairacares atma-nikspasyaiva paramotkarsah - the acme of self dedication is to unconditionally surrender to the whim of Sri Krsna, the autocratic, paramour of Vrndavan. P J 7.22

Remembering Mahaprabhu with tears of gratitude Srila Guru Maharaja deeply adored such self surrender and aspired for such great fortune with ceaseless thirst. He often loved to sing to himself a few relevant lines from one of Thakur Bhaktivinode's song expressing these sublime feelings of pure self surrender.

yahe tara sukha haya sei sukha mama
nija sukhe-duhkhe mora sarvadai sama

Whichever way He feels satisfied to treat me is my happiness.

bhakativinoda samyoge viyoge
tahe jane pranesvara
tara sukhe sukhi sei prana-natha
se kabhu na haya para

I will receive pleasure and pain, happiness and sorrow equally for His cause. Whether in union or separation Bhaktivinode always knows Him as none other than the supreme beloved Lord of his life.
Gitavali Siksastaka 8

Chapter 5: Sri Radha Tattva

Srila Guru Maharaja beautifully described the unique position of Sri Radhika as the supreme consort of Krsna, the beautiful divine Goddess and female personality of the Supreme Absolute Truth. She is simultaneously different and non different from Sri Krsna. This inconceivable eternal principle was revealed by Sri Caitanya Mahaprabhu as the "acintya bheda abheda siddhanta"

While Sri Krsna is purna saktiman, the self perfect original enjoyer of all universal power and pleasure - She is His purna sakti the unlimited power and universal pleasure potency itself,
while He is omnipotent - She is the omnipotence,
while He is the subject - She is His object,
while He is beautiful- She is beauty,
while He is supreme ecstatic pleasure - She is the pleasure potency and the unlimited relisher of that pleasure,
while He is the supreme enjoyer - She is the enjoyment potency and the supreme enjoyed,
while He is supremely worshipable - She is the principle of all worship and the supreme worshiper,
while He is supremely lovable - She is the supreme love and lover, while He is the supreme object of devotion - She is the principle of devotion and supreme relisher of that devotional ecstasy.
In this way, by Her unlimited attributes She is known as His separate second self and the only sustaining counterpart that ever vitalizes the ecstatic love dalliance of this adi purusa, Sri Govinda.

This eternal Sri Radha tattva was first manifest on the earthly plane through a few condensed but brief descriptions found in the Srutis and Puranas. The Brahma Vaivarta purana contains the most unique and extensive descriptions while some equally esoteric but more mysterious descriptions are found in the Bhagavata Purana (Srimad Bhagavatam).

anayaradhito nunam
bhagavan harir-isvarah

yan no vihaya govindah
prito yam anayad rahah

Srimad Bhagavatam 10.30.28

This sloka describes how, during His joyful love pastimes with all the beautiful damsels of Vraja, Krsna specifically took one of them to a secluded bower recognizing Her superlative devotion as the best of all. Exalted pure devotees have realized the significance of this lila and have revealed that the damsel taken by Krsna was none other than Sri Radhika. They explained that the term "aradhito" is the mystic confidential reference to the name 'Radha' (the personification of devotion). This verse was spoken by the gopis who were left behind. Understanding that their principal and peerless goddess had enchanted Him the most, they glorified Sri Radhika their most fortunate friend saying that Her adoration of Govinda had excelled theirs. Therefore He had chosen Her exclusively and taken Her to a lonely spot to have more intimate pastimes in Her company, leaving them all behind.

In this connection Srila Guru Maharaja has beautifully presented the essence of this siddhanta in his own language and realization

yadamiya-mahima-sri-bhagavatyam kathayam
pratipadam-anubhutam apyalabdha-abhidheya
tadakhila-rasa-murteh syama-lilavalamvam
madhura-rasadhi-radha-pada padmam prapadye

"It is She, whose unlimited nectarean glories, qualities, beauty and love for Krsna have always been deeply felt and recognized throughout the whole Bhagavatam at every step of its ultimate meaning and purport of all descriptions. Yet out of feelings of great reverence and the pure intention to protect Her high high honour from certian neophyte devotees present in that open assembly, Her name was not directly mentioned by Srila Sukadeva Goswami. She therefore remains mysteriously hidden as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes of Krsna, Who is the personification of all beauty and bliss. I offer my most regardful obeisances unto the lotus feet of Sri Radhika who is the unlimited ocean of all conjugal love mellows of Krishna."

Within more recent history, Sri Radhika's aprakrta lila (transcendental pastimes) became first manifest in the spontaneous devotional realization of great devotees such as Jayadeva Goswami, Candidas, Vidyapati and then ultimately through the transcendental life and precepts of Sri Caitanya Mahaprabhu, who is realized by His devotees as the full bloomed personification of Her Mahabhava. He was adored by the devotees as "radha-bhava-dyuti suvalita"-Krsna Himself, fully imbued and beautified with Her divine love and complexion.
Mahaprabhu revealed to the world the incomparable glory and unique position of Sri Radhika, the abode of Krsna prema. This following verse describes that invaluable contribution:

yadi gaura na haita tabe ki haita kemone dharitama e de
radhara mahima prema-rasa-sima jagate janata ke
madhura vanda vipina madhuri pravesa caturi sara
varaja yuvati bhavera bhakati sakati haita kara

What great insurmountable, unsurpassable loss would we have faced in our life, if Sri Gauranga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Sri Radhika, Who is the last limit of divine love and devotion for the supreme Lord Krsna? Without His grace who would be able to know the excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vrndavan? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?
Vasu Ghosa (some say Narahari Sarkar)

prema namadbhutarthah sravana-patha-gatah kasya namnam mahimnah
ko vetta kasya vandavana-vipina-maha-madhurisu pravesah
ko va janati radham parama-rasa-camatkara-madhurya-simam
ekas-caitanya-candrah parama-karunaya sarvam aviscakara

Who would have been so fortunate to imbibe the ambrosial meaning of "prema"-the wonderful ecstasy of love of Krsna, within the core of their heart through the pathway of their ears? Who would have truly known the inner meaning of the divine Holy Names? Who would have discovered entrance into the innermost sweet love pastimes of Vrndavan? Who would have properly understood Sri Radha tattva as the last limit of infinite love ecstasy? It is only Caitanyacandra

who has mercifully revealed all this.
Srila Prabodhananda Saraswati Caitanya-Candramrta 130

Srila Guru Maharaja deeply understood the transcendental characteristics of Sri Caitanya Mahaprabhu as the living personification of Sri Radha prema. He felt great love for Sri Radhika promoted by his profound loving devotion to Sriman Mahaprabhu and simultaneously felt intense devotional love for Sriman Mahaprabhu through his love of Sri Radhika. Radha tattva is actually non different from Krsna tattva but in order to relish the nectarean lila of union with each other They divided into two: Rasaraja and Mahabhava.

Rasaraja is all ecstasy and beauty personified, the enjoyer of His own ecstatic self and the supremely cherished object of all love. Mahabhava is the personification of this nectarean love for Rasaraj. He takes ecstasy by enjoying Her, and She loves to be enjoyed by Him (predominating and predominated moiety). Thus, because of Her inseparable, intimate relation to Krsna, Sri Radhika is defined as simultaneously distinct and non distinct from Him.

radha purna-sakti, krsna purna-saktiman
dui vastu bheda nahi, sastra-paramana
magamada, tara gandha yaiche aviccheda
agni, jvalate yaiche kabhu nahi bheda
radha-krsna aiche sada eka-i svarupa
lila-rasa asvadite dhare dui-rupa

**Sri Radha is the full power and Lord Krsna is the possessor of full power. The two are not different as evidenced by the revealed scriptures. They are indeed the same, just as musk and its scent are inseparable or as fire and its heat are non different. Thus Radha and Lord Krsna are one yet They have taken two forms to enjoy the mellows of pastimes
adi 4.96 - 98

One of the great contributions that Srila Guru Maharaja himself made to the world of Radha-dasyam, was his commentary on the Brahma gayatri. He had the revelation in heart that the deepest and ultimate meaning of Sri Brahma gayatri was Radha-dasyam. He composed his gayatri bhasya which is one of his greatest works and an unparalleled beacon light of Gaudiya siddhanta.

bhvades tat savitur varenya-vihitam ksetra-jna sevyarthakam

bhargo vai vasabhanuj-atma-vibhavaikaradhana-sri-puram
bhargo jyotir-acintya-lilana-sudhaikaradhana-sri-puram
bhargo dhama-taranga khelana sudhaikaradhana-sri-puram
bhargo dhama sada-nirasta-kuhakam prajnana-lila-puram

devasyamata-rupa-lila-rasadher-aradha-dhih prerinah
devasyamata rupa-lila-purusas-yaradha-dhih presinah
devasya dyuti-sundaraika-purusas yaradhya-dhih presinah

gayatri-muralista-kirtana-dhanam radha-padam dhimahi
gayatri-gaditam mahaprabhu-matam radha-padam dhimahi
dhir-aradhanam eva nanyad-iti tad-radha-padam dhimahi

"With all of your thoughts and hearts desire, fully engage yourself in the pure devotional service and worship of bhargo, the supreme goddess Sri Radhika, who is the unlimited origin and possessor of the svarupa-sakti of Krsna, the Supreme Beautiful Godhead (deva). Being the ultimate and all harmonizing potency of Krsna, She remains His eternally unexcelled beloved servitor. In order to fully enrich and promote His lila vilasa, She manifests Herself in variegated congenial forms. It is She Who manifests Herself as dhama (Goloka) the abode of Krsna, in the form of beautiful effulgence (saundarya jyoti) and opulence (vaibhava) adorning and glorifying Him all around. It is She who extends Herself as Lila sakti (the potency principle which promotes the bliss giving pastimes of Sri Krsna in variegated colorful, tasteful, mystically opulent and beautiful ways). She is the unlimited ocean of Love of Krsna personified (mahabhava svarupini) therefore adore Her as the supreme goal of life, Who gives venerable, blessed intelligence, realization and taste of enhanced loving worship towards Her and Her eternal beloved deva, Sri Krsna, the all fulfillment of life.

"In the concluding [conclusive] commentary following the beautiful revelation [realization] in his heart Srila Guru Maharaja further presented [blessed us with] the most significant [confidential] meaning [character, nature] of Brahma-

gayatri, the song [of] for pure liberation, as to ultimately direct us, connect us to Lord Krsna's flute song, which is none other than the innermost song from it's own heart. [Song from the depth of heart of gayatri] This flute song is naturally filled with [full of] Radha-prema and dedicated to serve pleasure unto Her. What is the function, special characteristic [activity] of this all-attractive flute song in the life of devotional aspirants? that it deeply attracts all their souls to the unending beauty, glories and qualities of His eternal beloved Srimati Radharani and sets [settles] them right in their own respective positions in Her eternal ecstatic service. In other words, on the higher plane [level] of Gayatri-sadhana, Krsna's flute song deeply [profoundly] inspires the devotees to [embrace] an artist-servitor in the divine service-concert of his eternal consort Srimati Radharani through [with] harmonious service performance [participations]. Thus the whole [innermost] meaning, message, direction of this flute song for all devotees is Radha-padam Dhimahi that means [fully by all means] wholeheartedly [embrace] engage yourself in the service of my beloved consort Srimati Radharani's lotus feet with all devotion [devotional love]. The highest and innermost teachings, instruction of Sriman Mahaprabhu is this Radha-padam Dhimahi, which is Gayatri Nigudartha."

The culmination of Srila Guru Maharaja's lifetime of devotion to the service of Sri Radhika was the full fledged fortune of understanding Her tattva. As a most humble follower/servitor he vividly traced out the current of ragatmika prema as it flowed from the grace of his gurudeva, Srila Saraswati Thakur, and other guru varga ornamented by their esoteric contributions. Being identified with them, his esoteric self became imbued with Radhika prema and thereby profoundly dedicated to Her pure devotional service. With a guardian's care and affection, he taught how to approach Radha tattva with all reverence and adoration and presented so much valuable heart attracting information about Her. Glorifying his worshipable goddess in loving devotion was the great happiness of Srila Guru Maharaja's heart thus he was found to frequently utter this song composed by Srila Rupa Goswami.

Enchanted by the ambrosial beauty and loveliness of Sri Radhika, Srila Rupa Goswami felt deeply inspired to glorify his beloved goddess with intimate devotion.

radhe jaya jaya madhava-dayite
gokula-taruni-mandala-mahite

damodara-rati-vardhana-vese
hari-niskuta-vanda-vipinese

vasabhanu dadhi-nava-sasi lekhe
lalita-sakhi-guna-ramita-visakhe

karunam kuru-mayi karuna-bharite
sanaka-sanatana-varnita-carite

"O Radhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of madhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula mandala therefore Your glories remain ever unequaled.
O Radhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Damodara.
Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction
O Radhe, from the ocean of Vrsabhanu, You have risen like a full moon of exquisite beauty that ever delights the heart of Madhava.
O Radhe, You are very fond of Lalita and Visakha who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in prema seva. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Krsna, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved goddess and exclusive shelter of life.
O Radhe, Your transcendental, glories are described with unending joy by the exalted saints like Sanaka Rsi and your intimate servitor Srila Sanatana Goswami. O magnanimous goddess! Your heart is full of compassion therefore please bestow your mercy upon me."

Being so appreciative of this divine fortune in his life, Srila Guru Maharaja could not bear the fact that anyone would worship Sri Krsna without Sri Radhika or dishonor Her in any way. By reciting the following song by Srila Bhaktivinode Thakur he reassured this fact; that worship of Sri Krsna without or independent of Radharani ultimately becomes null and void.

radha-bhajane yadi mati nahi bhela
krsna-bhajana tava akarana gela

atapa-rahita suray nahi jani
radha-virahita madhava pujaye sa ajnani

kavahi nahi karavi takara sanga
citte icchasi yadi vraja-rasa-ranga

radhika-dasi yadi haya abhiman
sighra-i mila-i tava gokula-kan

brahma siva narada sruti narayani
radhika-pada-raja pujaye mani

uma rama satya saci candra rukmini
radha-avatara sabe amnaya-vani

hena radha-paricarya yakara dhana
bhakativinoda tar magaye carana

If your desire to worship Sri Radha is not awakened, worship of Krsna is ultimately useless.Just as the sun is not perceived without sunlight similarly I cannot accept Madhava without Sri Radhika One who worships Krsna alone has imperfect knowledge and one who disrespects Sri Radhika, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the transcendentally delightful pastimes of Vraja, to appear within your heart.
If you consider yourself to be a maidservant of Sri Radhika, then you will very soon meet Kana (Krsna) the Lord of Gokula.
Even Lord Brahma, Lord Siva, Devarsi Narada, the personified Vedas (Srutis) and Laksmi devi honor and worship the dust of Sri Radhika's lotus feet.
The Vedic scriptures (amnaya) declare that Uma, Rama, Satya, Saci, Candra and Rukmini are all the expansions of Srimati Radharani.
Bhaktivinode whose only wealth is the service of Sri Radha Thakurani humbly begs the shelter of Her lotus feet."

Thakur Bhaktivinode Gitavali

Like Thakur Bhaktivinode, Srila Saraswati Thakur and other SvarupaRupaRaghunathanuga guru-varga, Srila Guru Maharaja also embraced the exclusive and unalloyed path of Sri Radhika prema seva (radha kainkarya). The other songs by Srila Bhaktivinode Thakur in regard to Sri Radhika such as Radhika carana padma, Virajara pare suddha, Ramani siromani, Rasika nagari gana siromani, Mahabhava cintamani, Sata koti gopi madhava mana, and the descriptions of Sri Radhika from the Goswamis writings such as Bhakti-rasamrta-sindhu, Ujjvala-nilamani, Lalita-Madhava, Vidagdha-Madhava, Utkalika-Vallari, Stava-Mala, Hamsaduta, Uddhava-Sandesa, Gopala campu, Sri Radha Rasa Sudha-Nidhi, Sangita-Madhava, Vilapa-Kusumanjali, Govinda-Lilamrta, Caitanya-Caritamrta, Krsna-Bhavanamrta and various Radhika-astakams were all very dear to his heart.

Srila Guru Maharaja would fondly relish verses in relation to Sri Radhika wherever they were to be found. Verses such asPriyah so'yam, Kim padante, Radhe vrndvanadhise, Govinda-ballabhe radhe, Mahabhava svarupa tvam and Devi krsna-mayi-prokta etc. would all deeply inspire him. Besides the writings of the Goswamis he also felt great satisfaction of heart being absorbed in the padavali songs of Jayadeva, Vidyapati, Candi das, Raya Ramananda, Jnana das and Govinda das some of which follow:

rupa lagi ankhi jhure gune mana bhora
prati anga lagi kande prati anga mora
hiyara parasa lagi hiya mora kande
parana piriti lagi thira nahi bandhe

Seeing the festival of His divine beauty my eyes shed tears, my intoxicated mind is fully absorbed in tasting His virtues, every part of me deeply craves for every part of Him and my heart incessantly yearns for the thrill of His touch. O sakhi, by such intense, irresistible love attraction my heart cannot wait to have Him.
Jnana das

sai keva sunaila syama nama
kanera bhitare diya marame pasila go
akula karila mora prana
na jani kateka madhu syama name ache go

badana chadite nahi pare
japite japite nama abasa karila go
kemane paiba sai tare
nama paratape yara aichana karila go
angera parase kiba haya
yekhane basati tara nayane heriya go
dharama-karama kaiche raya
pasarite kari mane pasara na yaya go
ki kariba ki habe upaya
kahe dvija candidase kulavati kula nase
apanara sarvasva (yauvana) yacaya

O dear friend, that person who let me hear the name Syama, was indeed a great friend of mine. Through my ears, it entered the core of my heart and deeply captivated my mind and overwhelmed me with deep ecstatic love. As I say that nectarean name, I cannot fathom the depth of its ambrosial sweetness. My mouth cannot give up attachment to repeatedly taste it due to the unprecedented wonderful attachment, that floods my whole existence.

By constant remembrance and contemplation on that beloved Syama nama, my body, mind and heart have all become charmed and stunned with love. O dear friend, I cannot wait any longer, please advise me, how can I intimately have Him in my life?

Merely by remembering His name I am so helpless and overwhelmed, so what astounding ambrosial experience will happen if He touches me? How can anyone go on with the ordinary affairs of life after seeing His divine form or the beauty of His abode. O my sympathetic friend, I cannot bear any longer, my painful feelings of separation from Him, I cannot bear my ever-increasing thirst for His association therefore I truly wish to forget all about Him, to get back my normal peaceful state of mind but I see to my astonishment, that I am not able to forget Him! I am so helpless, please advise me what shall I do? Dvija Candi das, a devoted servitor of Sri Radha Syama says," True! This is the way of transcendental Syama prema! It's power disrupts all moral bindings of a respectable housewife from conservative, aristocratic society and makes her helplessly give everything to Him!
Candi das

gharera bahire dande satabara
tile tile uthe base
elaiya veni baksa pare tani
kabhu kande kabhu hase

Sri Radhika cannot patiently stay in Her opulent gorgeous palace which has become like a desolate prison to Her. In great anticipation She paces in and out of Her room again and again looking down the path with intense longing, just to catch a glimpse of Krsna. With surging desire and devotional attraction to be with Her beloved, She sometimes sits, sometimes stands sometimes gazes out and absent mindedly plays with Her hair.In delightful hope and despair She laughs then cries in utter restlessness.
Candi das

These songs describe Sri Radhika's purva-raga-dasa, the first awakenment of Her intense devotional love for Krsna. Srila Guru Maharaja's heart was taken away by this unparalleled exquisite taste. His inner self awakened on the plane of transcendence, incited by the incomparable, wonderful touch and taste of Sri Radhika's divine love. Her restlessness and intense impatience to be with Krsna, Her endless longing for having even a glimpse of Him, Her experience of intense love ecstasy simply upon hearing the name of Krsna or the mere thought of having His intimate company attracted his heart so profoundly, that he often became overcome with devotional ecstasy. As his devotion towards Her became more intensified and developed with unique excellence it aroused in him an endless thirst for having Her nectarean grace all through his life.

Srila Guru Maharaja explained that this following song depicts Swamini Sri Radhika's vipralambha dasa during the last days of Her manifest bhauma lila. The beautiful description of Sri Radhika's pain of intense love in separation from Her worshipable beloved comes from the authors subjective realization. It was not an actual historic occurrence from the mundane plane of existence because, even though it apparently took place on the earth, the lila of the Divine Couple is always transcendental. The devotee enters this dimension through divine meditation and describes his revelation. The conception of laying Sri Radhika's form on the lap of a desire tree which embraces Her divine body, the acute pain of sadness caused by feelings of separation and the scene of the pastime, are all transcendental to worldly happenings, even though they have been described by the devoted writer in human language and concept.

na podaio radha-anga na bhasaio jale
marile tuliye rekho tamaleri dale
ami tamala bada bhalabasi
krsna kala tamala kala taite
tamala bada bhalabasi
marile tuliye rekho tamaleri dale

At the acme of pain of separation from Krsna, Sri Radhika remembered the blissful intimate moments spent under the beautiful tamala trees with Her adorable beloved. In Her divine vision, imbued with those nectarean memories, She accepted the tamala tree as a non different expansion of Krsna, therefore after Her departure She wanted Her form to remain embracing this tamala kalpa-taru. Expressing one of Her last desires, She said to Her sakhis "my dearest friends, soon I will die, but please do not put my body on a funeral pyre or in the river. Just lay it on the spreading boughs of a tamala tree whom I love because he is just like my beloved."
Candi das
Srila Guru Maharaja further explained that Sri Radhika played a sweetly sad, tragic role of separation from Her beloved Krsna similar to that of noble, romantic human love. Actually it was all completely transendental. She did not have a material body to leave behind after death because She manifests Herself by Her own divine will. Therefore Her birth and death are only apparent.

This lila is considered to be a drama that enhances the specific taste of relating to Her beloved. Actually it was by the design of Rasaraj Krsna, that Radhika played this tragic role. It created the scope for Him to deeply relish the love of His eternal consort in the sweet sad mellows of separation. Thus He aroused in Her such an endless, indescribable, intense, devotional love hankering for His intimate association, that She felt She would die from longing for His ambrosial company.

Srila Guru Maharaja was fond of offering obeisances to Sri Radhika with another verse composed by Srila Prabodhanandapad which was also favorite to his Guru Maharaja, Srila Saraswati Thakur.

yasya kadapi vasanancala khelanottha

dhanyati-dhanya pavanena katartha mani
yogindra durgama gatih madhusudano'pi
tasya namo'stu vasabhanu bhuvo dise'pi

"From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vrsabhanu, Sri Radhika, who captivated the heart of Krsna, the Supreme Lord, Who is rarely attained even by the foremost of yogis. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Krsna and He felt so blessedly fulfilled that He embraced that fragrance to His heart.
Radha rasa sudha nidhi Mangalacarana 2

Srila Guru Maharaj often prayed to Swamini Radhika with tears of love in his eyes, singing a verse of Srila Raghunath das Goswamipad from his Vilapa Kusumanjali.

asa-bharair-amata-sindhu-mayaih kathancit
kalo mayati-gamitah kila sampratam hi
tvam cet kapam mayi vidhasyasi naiva kim me
pranair-vrajena ca varoru bakarinapi

"O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still you do not bestow Your mercy on me then of what use to me are my life, the land of Vraja or even Sri Krsna who without You, is simply a mighty hero the destroyer of demoniac forces like Baka.
Vilapa Kusumanjali 102

Thus situated in the exalted world of dedication to Swamini Radhika, Srila Guru Maharaja continued his endless craving for Her grace, the unending ocean of all fulfilling nectar. Journeying through the path of ambrosial realization he came to the conclusion that the original and highest manifestation of Krsna as aprakrta navina madana is only available when He is with Sri Radhika and the topmost ecstasy of Krsna prema can only be attained through Radha kainkarya in the mood and form of a damsel of Goloka.

Chapter 6: Manjari Tattva

sri caitanya mano'bhistam
sthapitam yena bhutale
svayam rupa kada mahyam
dadati sva - padantikam

O when will Srila Rupa Goswami, who has firmly established in this world, the pure devotional teachings and principles of Sri Caitanya Mahaprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet.?
Narottama das Thakur

Srila Guru Maharaja composed a pranam mantra, in glorification of Srila Rupa Goswami, in the mangalacarana of his presentation of Bhakti-rasamrta-sindhu as follows:

sri-caitanya-daya-sudha-dhuni-dharo-damodar-amodado
ramananda-sanatananuga-raghu-sri-jiva-jivya-prabuh
radha-syama-rasamatabdhi-makara-brataika-samrad-hi-yah
sa sri-rupa ihamatabdhi-lahari-sparse spaham yacchatu

With innermost hankering, I desire to embrace the waves of the ambrosial ocean known as Bhakti-rasamrta-sindhu, manifested by Srila Rupa Goswamipad. He is the paragon of the nectarean mercy of Sri Caitanya Mahaprabhu and enchants Srila Svarupa Damodara by his beautiful qualities. He is the loving follower of Sri Ramananda and Sanatana Goswamipad and as dear as life to Sri Raghunatha das Goswami and Sri Jiva Goswami. He is the foremost kingfish in the nectarean ocean of ecstatic divine love of Radha Syama.

Srila Rupa Goswami, was one of the foremost and beloved associates of Sri Caitanya Mahaprabhu. His love and devotion for both Him and the Divine Couple were known to be extraordinary. Sri Caitanya Mahaprabhu especially empowered him, to reveal to the world, the highest conception of devotional service to Sri Sri Radha Krsna. Srila Guru Maharaja was fond of these

presentations about him.

krsna-tattva-bhakti-tattva-rasa-tattva-pranta
saba sikhaila prabhu bhagavata-siddhanta

Sri Caitanya Mahaprabhu taught Srila Rupa Goswami the ultimate conclusions of Srimad Bhagavatam, the truth about Lord Krsna, devotional service and transcendental mellows, consummating in conjugal love between Radha and Krsna.
madh. 19. 115

sri-rupa-hadaye prabhu sakti sancarila
sarva-tattva-nirupane 'pravina' karila

In this way, by infusing the heart of Srila Rupa Goswami with special potency, Sri Caitanya Mahaprabhu empowered him to ascertain and define the conclusions of all divine truths .
madh. 19. 117

Srila Guru Maharaja explained the unique qualities, devotional taste and realization of Srila Rupa Goswami became more and more obvious to the foremost associates of Mahaprabhu, who recognized the symptoms of his exalted level of consciousness and could not but feel profound appreciation for him. Sriman Mahaprabhu Himself also became deeply enchanted by Sri Rupa's excellent understanding of the deepest esoteric truths of ecstatic love. This was proven when Mahaprabhu recited the verse 'yah kaumarah' ...before the chariot of Sri Jagannatha. This was considered an ordinary mundane verse from Kavya prakasa and as such some of the devotees could not clearly understand why Mahaprabhu was reciting it. Srila Svarupa Damodara Goswami and Srila Rupa Goswami fully understood Mahaprabhu's inner mood. Feeling deep inspiration, Srila Rupa Goswami then composed his famous Sanskrit verse 'priyah so'yam krsna'....explaining the intimate purport to the mood of Mahaprabhu. Eventually when Mahaprabhu discovered the verse inscribed on a palm leaf hidden in the roof, He became charmed by the fine quality of Sri Rupa's realization and extraordinary ability to understand His mind. He fondly patted him with profound feelings of appreciation and asked Srila Svarupa Damodara Goswami "how did Rupa know my heart?" To which, Svarupa pleasantly replied, "Prabhu such ability in Sri Rupa is definite proof of Your special grace and empowerment

upon him."

Thus suffused and empowered by the grace of Mahaprabhu, whom he accepted in heart as the unified manifestation of the Divine Couple, Srila Rupa Goswami revealed the most authentic, authoritative and high class devotional literature describing the transcendental nature, conclusions and intimate pastimes of Sri Radha and Krsna. Being imbued with the beauty of this deep devotional realization, his famously known writings and compositions Sri-Bhakti-rasamrta-sindhu, Ujjvala-Nilamani, Lalita-Madhava, Vidagdha-Madhava, Sri Upadesamrtam, Dana-keli-kaumudi, Laghu-Bhagavatamrtam, Utkalika-vallari, Stava-mala, Padyavali and others became considered the most valuable treasure in the world of intimate loving service.

Srila Guru Maharaja composed his Srimad rupa-pada-rajah prarthana dasakam to describe and honor this exalted contribution .

gaura-desac-ca vanda-vipinam iha parikramya nilacalam yo
gatva kavyamataih svair-vraja-yuva-yugala-kridanarthaih prakamam
ramananda-svarupadibhir-api-kavibhis tarpayamasa gauram
sa sri-rupah kada mam nija-pada-rajasabhusitam samvidhatte

When, on the order of Sri Gauranga, Sri Rupa visited Sri Purusottama ksetra, after completing the circumambulation of Sri Vraja mandala, he highly gratified Sri Caitanya deva and the sagacious devotee assembly headed by Sri Svarupa Damodara and Sri Ramananda Raya, by his ambrosial poetry on the pastimes of the Divine Couple of Vraja, when will that Srimad Rupa Prabhu grace me with the dust of his lotus feet?`
P J Rupa-pada-raja-prathana-dasakam 7

By establishing the pure code of conduct in devotion and revealing the beautiful path of raga marga, Srila Rupa Goswami became more and more manifest as the self effulgent guru of raganuga bhakti. Srila Guru Maharaja described his special quality of suddha raganuga bhakti in the following verse.

kaivalya-prema-bhumav-akhila-rasa-sudha-sindhu-sancara-daksam
jnatvapy-evan ca radha-pada-bhajana-sudham lilayapayayad yam
saktim sancarya gauro nija-bhajana-sudha-dana-daksam cakara
sa sri-rupah kada mam nija-pada-rajasa-bhusitam samvidhatte

Sri Gaura Hari knew that as an eternal associate of the Lord, Sri Rupa was already proficient in wandering throughout the ambrosial ocean of all mellows in the land of unalloyed love (Vraja rasa). Nonetheless to expand His own pastimes the Lord enabled him to drink the sweet ecstasy of servitude unto Sri Radha and empowered him with the skill to distribute the nectar of His personal devotional service. When will that Srimad Rupa Prabhu grace me with the dust of his lotus feet?
P J Rupa-pada-raja-prathana-dasakam 6

Srila Guru Maharaja had the subjective realization that the relationship of Mahaprabhu and Srila Rupa Goswami showed a confidential aspect of Mahaprabhu's lila which was to reveal the rasika position of His intimate associates according to their respective rasa and constitutional nature. To unfold the transcendental pastimes of Vrndavana, Mahaprabhu tasted the bhava of Sri Radhika and enabled His intimate associates to enter into their nitya siddha forms in Vraja-lila as gopis and manjaris. Srila Rupa Goswami's identity as Sri Rupa manjari, who is ever engaged in the intimate raga-seva of the Divine Couple as the leader of all the manjaris and the foremost representation of full fledged manjari tattva, became more and more revealed.

Srila Guru Maharaja, fondly remembered Sri Dhyanacandra Goswami's subjective glimpse into the personality and appearance of Sri Rupa Manjari as manifest on the transcendental plane of Goloka Vrndavan.

kunjo 'sti rupollasakhyo lalita-kunjakottare
sada tisthati tatraiva susobha rupa-manjari
priya-narma-sakhi-mukhya sundari-rupa-manjari
gorocana-samanga-srih keki-patramsuka-priya
sardha-tridasa-varsasau vama-madhyatvam asrita
rangana-malika ceti pravadanti manisinah
iyam lavanga-manjarya ekenahna kaniyasi
kalau gaura-rasr-rupa-gosvamitvam samagata

In the northern part of Sri Lalita sakhi's kunja lies Sri Rupollasa kunja, where the most beautiful and attractive Sri Rupa Manjari resides. She is the foremost

amongst the gopis known as priya-narma sakhi and is distinguished by her graceful, captivating countenance and unique loveliness. Her complexion is bright gold, the color of gorocana and she delights in wearing a dress the color of peacock feathers. Her age is 13 years 6 months and her nature is bamya madhya. The pandits call her 'rangana-mallika'a charming damsel who entertains and enchants the heart of Krsna by her graceful dance and jasmine flower like beauty and fragrance. She is one day younger than Lavanga Manjari and in Gaura lila she appears as Srila Rupa Goswami.

In Kisori tantra Sri Rupa Manjari has been described by the eight syllable mantra: "srim rupa manjaryai svaha"I offer myself in all devotion, to the service of beautiful Sri Rupa Manjari.

Her dhyana is described as follows

gorocana-nindi-nijanga-kantim
mayura-pinchabha-sucina-vastram
sri-radhika-pada-saroja-dasim
rupakhyakam manjarikam bhaje'ham

I worship Sri Rupa manjari whose beautiful bodily complexion discredits the golden color of gorocana. Wearing a dress made of fine cloth resembling peacock feathers representing her colorful devotional character she delightfully engages in the service of Sri Radhika's lotus feet.
Dhyana Candra Paddhati 294-297,299

Srila Guru Maharaja gave a beautiful explanation on the siddhanta of manjari-tattva. On the highest plane of divinity the form of a young damsel (gopi) is found to be most suitable and congenial to attract and reciprocate with the divine male aprakrta navina madana Krsna, in an intimate love relationship (madhurya rasa). A special class of these gopis who eternally engage in the intimate service of Krsna and Srimati Radhika are referred to as manjaris. (The literal term manjari means a flower bud cluster which has just begun to bloom).

This special characteristic blossoming stage of prema seva has a unique exquisite flavor known as manjari bhava. The manjaris are the topmost intimate servitors of the Divine Couple, therefore all Their confidential pastimes are freely accessible to them. By their constitutional nature the manjaris are so

fortunate, they can actually share the blissful intimate moments of the Divine Couple while rendering suitable raga seva most pleasing to Them at that time.

Though mostly kept confidential, some of the exalted Gaudiya vaisnavas revealed through, their beautiful writings and highly developed personal characteristics, their deep hankering and unending aspiration for serving the Divine Couple intimately as manjaris. They ultimately attained that divine revelation and discovered themselves in their own respective svarupa-siddha manjari form in Goloka Vrndavan with the immense joy of fulfillment. Through his sincere dedication to the service of the Divine Couple, Srila Guru Maharaja could naturally feel the deeper inner current of pure rupanuga raga-bhakti in the life of Srila Saraswati Thakur, Bhaktivinode Thakur and his other guruvarga. He discovered deep within himself that he had the same profound attraction and taste. Therefore he confidentially embraced the lofty shelter of Srila Rupa prabhu in his eternal svarupa as Sri Rupa Manjari.

Sometime before his departure from this plane, Srila Saraswati Thakur had read Srila Guru Maharaja's Sanskrit composition Bhaktivinoda- viraha-dasakam. In that poem he noticed his exclusive adherence and devotion to Sri Radhapada-sevanamrta following the stream of pure Rupa-Vinoda-raga-bhakti. He was deeply satisfied in heart knowing that the direction of Srila Guru Maharaja's eternal divine identity was manjari bhava. As confirmation and recognition of his hearts feeling, Srila Saraswati Thakur specifically chose to hear the unique song, Sri-Rupa manjari-pada from him just prior to his disappearance and thus reassured Srila Guru Maharaja's shelter in the embrace of Srimati Rupa manjari. Srila Guru Maharaja, in reverential gratitude, described it as follows:

lila-samgopa-kale-nirupadhi-karuna-karina-svaminaham
yat padaje 'rpito yat pada-bhajanamayam gayayitva tu gitam
yogyayogyatva-bhavam mama khalu sakalam dusta-buddher agahnan
sa sri-rupah kada mam nija-pada-rajasa-bhusitam samvidhatte

Just prior to the withdrawal of his manifest lila, my causelessly merciful divine master Srila Saraswati Thakur handed me over to the holy feet of that divine personality by having me sing the glorious prayer unto his lotus feet. Despite my lowliness, when will Sri Rupa Prabhu grace me with the dust of his holy lotus feet, ignoring all my disqualifications?"

Sri Rupa-pada-raja-prathana-dasakam 10

Remembering that blessed event Srila Guru Maharaja often sang this song in very deep absorption.

.

sri-rupa-manjari-pada sei mora sampada,
sei mora bhajana-pujana
sei mora prana-dhana sei mora abharana,
sei mora jivanera jivana
sei mora rasa-nidhi sei mora vancha-siddhi
sei mora vedera dharama
sei vrata, sei tapah sei mora mantra-japa,
sei mora dharama-karama
anukula habe vidhi se pade haibe siddhi,
nirakhiba e dui nayane
se-rupa madhuri-rasi prana-kuvalaya - sasi*
praphullita habe nisi-dine
tuya adarsana ahi garale jarala dehi,
cira-dina tapita jivana
ha ha prabhu kara daya deha more pada-chaya
narottama laila sarana

*(a kind of lotus which blooms at night in moonlight instead of sunshine)

The divine lotus feet and shelter of Sri Rupa Manjari are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfills all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, mantras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favor me so I may attain perfection in the pure loving service of her lotus feet.At that moment the moonlike beauty and radiance of Sri Rupa Manjari will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfillment . I am in such desperate need

therefore, O my divine mistress Sri Rupa Manjari, please shower your ambrosial mercy upon me, soothe me and embrace me in the shade of your lotus feet. Narottama dasa takes complete shelter of you.

Narottama das Thakur Prathana Lalasa 16

In his last years, Srila Guru Maharaja became fully immersed in his own eternal serving mood. His inspiration to attain the service of Sri Rupa Manjari flowed like a river of divine consciousness. In this situation, his life transformed to a higher dimension of constant loving service. He could feel the depth of devotional ecstasy of the rupanuga rasika bhaktas and was absorbed in the moods of their raga seva. Thus he was very fond of these following songs:

ei nava-dasi bali sri-rupa cahibe
hena subha-ksana mora kata-dine habe
sighra ajna karibena dasi hetha aya
sebara susajja-karya karaha twaraya
anandita hana hiya ajna-bale
pavitra manete karya karibe tat-kale
sevara samagri ratna-halate kariya
subasita bari swarna-jharite puriya
donhara sammukhe la'ye diba sighra-gati
narottamera dasa kabe haibe e-mati

I long for that day when, at some auspicious moment, Sri Rupa Manjari will affectionately recognize me and ask if I am the newly recruited maidservant she was expecting. Giving me a special privilege, she will affectionately order me " O devoted one, come forward and prepare everything very nicely for the Divine Couple. "Being empowered and inspired by her order, my heart will be filled with great delight and I will perform all services with pure devotion. I will fervently wait for Their affectionate orders and, knowing Their need, I will quickly carry to the Divine Couple a jeweled tray of their favorite paraphernalia. They will be pleased as I fill a golden goblet with aromatic tasty water and promptly place it before Them, running in delightful excitement. O compassionate Rupa manjari! when when will I, Narottama, be blessed with the attainment of such ecstatic fulfillment?
Srila Narottama Thakur Prarthana 18

sri-rupa pascate ami rahiba bhita hana
donhe punah kahibena ama pane cana
sadaya hadaye donhe kahibena hasi
kothaya paile rupa ei naba dasi
sri-rupa-manjri tabe donha-bakya suni
manjuali dila more ei dasi ani
ati namra-citta ami haibe janila
seba-karya iya tabe hethaya rakhila
hena tattva donhakare saksate kahiya
narottame sebaya dibe niyukta kariya

I long for that priceless moment, when on the plane of transcendence, following behind Sri Rupa Manjari with all awe and reverence, I will meet the Divine Couple. They will graciously look at me and silently express Their deep affection to my heart. Compassionately smiling they will ask "Sri Rupa, where did you find this beautiful new maidservant?" Upon hearing this sweet inquiry, Sri Rupa Manjari will then address the Divine Couple, telling Them all about me, "feeling special care, my dear friend Manjuali thought this new girl would be sublimely dedicated to Your service, so she fondly brought her to me". Thus by her personal request and recommendation, Sri Rupa Manjari will eternally engage me in the devotional service of the Divine Couple of Vraja.

Srila Narottama Thakur Prarthana 19

sri-rupa-manjari sakhi kapa-daste cana
tapi narottame sinca sevamrta diya

O Sri Rupa Manjari, the intimately beloved friend of the Divine Couple! Please cast your merciful glance upon me. Please soothe this distressed Narottama by sprinkling the nectar of your devotional service on me.
Srila Narottama Thakur Prarthana 21 v 5

sri rupa manjari sange yabo kabe
rasa-seva-siksa-tare
tad-anuga ho'ye radha-kunda tate
rohiba harsitantare

When will that precious fortune be mine, when Sri Rupa Manjari will take me

with her to the banks of Sri Radha-kunda, the most favorite place of Srimati Radharani. There She will give me lessons in the performance of rasa seva making me follow her own example. Remaining under her affectionate care and guidance with all loyalty and obedience I will thus ecstatically pass time in her company.

Bhaktivinode Thakur Gita mala- siddhi lalasa 4 v 2

nirjana kutire sri radha-carana
smarane thakibo rata
sri rupa manjari dhire dhire asi
kahibe amaya kata

bolibe o sakhi ki kara basiya
dekhasa bahire asi
yugala milana hobha nirupama
hoibe carana dasi

In my divine form of perfection, in the transcendental abode, Goloka, I will be waiting in a solitary cottage remaining absorbed in the blissful remembrance of Sri Radha's lotus feet. After some time, I will see my adorable rasika guru and friend, Sri Rupa Manjari approaching me, charmed and overwhelmed in some special joy. She will say to me with excitement, "O dear friend, what are you doing sitting here? Come outside and see, your cherished dream has now come true. In that beautiful kunja decorated with flowers Sri Radhika, and Krsna, the Divine Couple are now having Their wonderful ecstatic pastimes. These lovesports are flooding everyone and everything with ambrosial ecstasy. Come with me, I will take you there to serve Them and you will become an eternal maidservant of Their lotus feet."
Gita mala siddhi lalasa 6 v1&2

sri rupa manjari prabhatir sama
yugala sevaya asa
avasya se-rupa seva pabo ami
parakasta su-visvasa

I deeply aspire to execute confidential service to the Divine Couple, similar to that which is rendered by Sri Rupa Manjari and her associates. I know one day I

will certainly attain that highest kind of service for I so intensely long for it with absolute totality of faith.
Gita mala siddhi lalasa 8 v 3

During his last days Srila Guru Maharaja remained absorbed in these innermost moods of separation and hankering. Before the withdrawal of his manifest presence, he intimately remembered with deep gratitude, how Srila Saraswati Thakur had mercifully blessed him by embracing him into the camp of Sri Rupa manjari. He was eagerly waiting to enter apprenticeship under this most intimate servitor of Sri Radhika, the divine goddess of his heart, accompanied by his guru in the form of Nayana mani manjari on the plane of nitya lila to eternally serve the Divine Couple, under their gracious shelter.

Thus, praying for the mercy of Thakur Bhaktivinode and Sri Gadadhara pandit, who have always been a most special source of divine inspiration in the life of Srila Guru Maharaja, the author completes this Bhakti-raksaka-bhajana-madhuri on the auspicious day of their disappearance, 4th July 1997.

Sri Sridhar Stuti
a poem by His Divine Grace Srila Bhakti Vicar Yajavar Maharaj

1

sri-bhakti-raksaka-sridhar guru gaura prestha
yanra stava stuti suni guru hana tusta

Srila Bhakti Raksaka Sridhar,
So close to Sri Guru and Gaura,
By hearing your praise divine,
Highly pleased is Sri Guru, mine.

2

samskrta-bhasaya bahu kirtana racila

yaha gahi amadera bhakati badila

Many ancient Sanskrit compositions
You composed as sweet glorifications,
And as your happy tunes are sung
Our devotion blossoms, all along.

2

brahmana kulete tumi janama labhila
pracya-pascatya siksaya sikita haila

In a brahmana's family so pure,
You came into this world, matured,
Along with Eastern culture's trace
In Western ways and thought an ace.

3

brahmana dharmera para vaisnava dharma
iha bhuji bujahaila era sukha marma

From the relative strings of the brahmana thread
You come with Vaishnava practices overhead,
You understood their differences so fine,
And brought to life this happy message Divine.

4

bhakati raksaka tare guru nama dila
apani acari dharma pracara karila

Thus you assured pure devotion's protection;
"Bhakti Raksaka" your Guru named you in elation,
Your pure example is always there
While preaching real truth everywhere.

5

aprakata kale guru tomara mukhete
kirtana suniya gela goloka dhamete

When our Divine Master's time drew near
His desire was from your mouth to hear
Your voice singing this highest bhajan:
Hearing Sri Rupa's kirtan He entered Goloka Dham.

6

varttama mula mathe apani acarya
prabhupada-sthapilena matha-raja-varya

Srila Prabhupada, our Gurudeva,
Established many temples during his stay,
And nowadays in your humble Math
You carry Guru's weight, perfectly taught.

7

tomara vicara suni haye camatkara
pascatya o bahu sisya haile tomara

Hearing your happy language sweet,
So wonderful it set my heart afleet,
Now from Western lands they come,
So many disciples, accepting your home.

8

ei rupa bahuta guna achaya tomate
bhaktagana varnibena janiya nisicte

In this way your spiritual qualities abound
In your person, no limit to be found;
Devotees in the future will certainly describe,
Once they factually know these points sublime.

9

tomara jivanamrta isat sparsiya
kirtana karinu sesa bhakti vicariya

Only I have lightly touched,
Your ambrosial life, in which you're couched;
I, Bhakti Vicara, considering devotion's ways,
End my personal song in your praise.

10

tomara stavanakari bahuta achaya
dina yajabara tava nama guna gaya

There's so many, yes it's unknown,
How many sing your glories in varioius tunes.